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the Methodist Woman

the Methodist Woman

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JAPAN

There has never been such response to the teachings of the Gospel as our Japan missionaries are finding in this postwar period. The people humbly acknowledge their mistakes and ask forgiveness with a spirit that puts us to shame. The foundations upon which they had built proved to be false, so there is a seeking for a new way of life; and many are finding Christ to be the Way. Inquirers are so numerous that the missionaries and Japanese Christians cannot begin to teach all who would learn.

Recently in the town of Usa near Fukuoka, a Buddhist priest and his entire congregation of four hundred were converted, received baptism, and transformed their temple into a Christian church. Rural Japan, formerly resistant to the Christian message, is now begging for those who will tell them of "the religion that makes people show love and kindness even to those who were their enemies." Young people are asking, "Is this the cause to which we can dedicate our lives; is it a way of life worth sacrifice?" Many more students in our Christian schools have accepted Christ during the past year than during a period of several prewar years.

You, the women of the church, have a wonderful share in planting the seed that makes the harvest possible. Your missionaries, your contributions in educational, rural, social, and evangelistic work, bring forth fruit a hundredfold. The response in Japan is overwhelming, the welcome and the thanks are sincere, and the Christian bond of fellowship grows with each contact. An opportunity is given to you that is given to few. The hour is *now*. Unless we share more fully our superabundance of material and spiritual blessings, the hour of opportunity will have passed and we shall have lost that which we stored up for ourselves. In the spirit of the great opportunity which is ours in Japan we bring our readers this special issue.

—Miss Margaret Billingsley,
Executive Secretary

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The Present and Future of Japan

By CHARLES W. IGLEHART

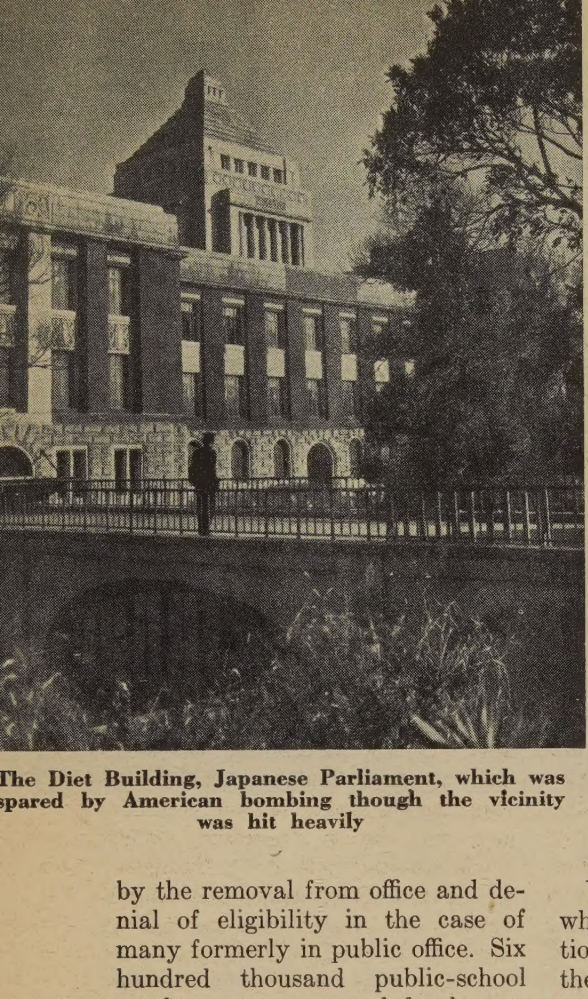
ANY STUDY OF the present state of Japan and of the outlook for its future will yield differing conclusions according to the different levels rom which the scene may be viewed.

On the visible and tangible plane of interpretaion the defeat, the surrender, the occupation, and he first stages of rehabilitation seem little short of miracle. Japan's defeat was accomplished with-ut the horrors of invasion, yet it was thorough. The surrender was unconditional, yet, on both sides t has been implemented under the restraints of nutual responsibility and honor. The occupation, ow in its fourth year, has broken all records for ts high ideals and its continued acceptance by a onquered people.

Japan's losses have proved to be not irreparable. The ruin of her cities was spectacular, but the in-endiary bombs left many of the heavier structures ndemolished. Outside the urban areas the roads, ridges, and power installations were not destroyed. The countryside almost entirely escaped. Recovery vas slow in starting, but during the past year it as been clearly marked. According to current eports the general physical condition of the people s steadily improving. There is less of emaciation nd fatigue than previously. Food, though rationed t only 1,400 calories a day, may be supplemented y direct purchase. Clothing shows decided better-ment. Travel conditions are on the mend. The ousing stringency, while bad enough, registers some oderation.

Most important, the morale of the people has not been broken. The will to survive and to rebuild shows itself everywhere. There is evidence of a general sense of relief over the end of the frenzied chapter of expanding empire, war-production, and war. A new soberness and humility characterizes the people. An appreciable number of persons express penitence over their nation's past course, and the sincere desire to find the way to rebirth as a law-abiding nation, peacefully co-operating with others upon the international stage. There is a pronounced mood of spiritual inquiry and a seeking after religious direction, which is challenging every resource of the Christian movement.

On this same level of analysis the achievements of the Allied occupation are impressive beyond all common expectation. It is hard to imagine a less promising framework for human relationships than a military occupation of a defeated nation by the victorious forces. Yet within this framework far-reaching changes have been taking place. The avowed objective of the occupation is the implementing of the Potsdam agreement, which was to a large degree destructive and primitive. Some of the occupation measures, therefore, have had this negative aspect. Nearly seven million servicemen were disarmed, yet without an incident. Many industrial plants were dismantled. State Shinto was disestablished. The emperor cult was firmly dealt with, though the occupant of the throne himself has been treated with respect. The political field was purged



The Diet Building, Japanese Parliament, which was spared by American bombing though the vicinity was hit heavily

by the removal from office and denial of eligibility in the case of many formerly in public office. Six hundred thousand public-school teachers were screened for hypernationalistic records. Textbooks were censored. Even designs on postage stamps went through the process of judgment. The execution of seven national figures dramatically terminated the long-drawn-out war crimes trials.

Other changes have been of a more constructive character. Land reforms are being carried out whereby no one may own more than he can till, with a maximum of about six acres to an owner. The educational system, after a study by an American commission, has been revamped with a view to the decentralization of authority and the development of local responsibility. Co-education is being promoted. Labor organization has been encouraged, with the result that over six million members are now lined up in the two major groupings. A new national constitution has been adopted. This abjures resort to war and commits the safety of the state to the good will of Japan's "peace-loving neighbor nations." The franchise has been extended to include women.

Before the dissolution of the financial and industrial power blocs had been completed, occupation policy was changed, and now the recovery of industry is being vigorously pushed. Some overseas commerce is permitted. It is said that industry has recovered to about 60 per cent of the prewar level. Certain types of deep-sea fishing vessels are being recommissioned. Each year the summertime food shortage has been met by supplementary rationing and distribution of supplies provided by occupation authorities. Measures for public health and epidemic prevention have been common. All these accomplishments come to a large total.

Yet there is another level from which Japan and America's relation to her must be viewed. It is the longer view; the more fundamental appraisal of the basic factors at work. Seen at this level few if any of Japan's essential problems have been solved. Indeed, many of them are vastly aggravated by the war and the post-defeat terms of living. Among these the problem of population pressure should be first named. For centuries Japan maintained a precarious equilibrium between her meager island land base and a population of about twenty-five millions. By the late Meiji period this number had been doubled. In the thirties, as it approached a treble figure, the problem of subsistence came to be one of the ever-present causes of fear upon which nationalist agitators knew they could count in all their plans for expansion.

Notwithstanding the combined war casualties to servicemen and the civilian deaths by incendiary and atom bombs, during all the war years the births more than replenished losses, and Japan came through with a net increase of perhaps five millions. Added to this are several million civilian repatriates from all over Asia. In the meantime the land base has shrunk to that of a hundred years ago—the four home islands. How these eighty million people are to be fed and clothed no one knows. Food shortages cannot now be met by purchases from Korea or southeastern Asia, nor can the land be kept to a maximum yield by fertilizers from Siberia and Manchuria.

Hitherto the solution of the problem of subsistence has been sought in industry and trade. At both ends these lines ran overseas. Raw resources had to be procured abroad and markets for the manufactures had to be found outside Japan. This is doubly true today. But the merchant marine, which built Japan up in the modern period, is gone. There is little behind her currency to give it stability to maintain foreign trade even though that were freely permitted. Inflation at home has reached a point where purchasing power for staples has dropped to below one-fiftieth of prewar normal.

A further complication is the matter of financing the occupation itself. Over a fourth of the current budget now goes to meet that portion of Allied military costs which is assigned to the Japanese for maintenance. But, in addition to this, the United States alone is expending upwards of a half-billion dollars annually on its side. Presumably all this will have to be repaid. Furthermore, there still remains the uncertain matter of war reparations.

With all these problems unresolved, Japan is living in a world of insecurity and almost of unreality. The old life is gone. And in the reconstruction all the customs and institutions of the past are open to prohibition, or change or at least to question. Other institutions are being offered in their place. With the best of intention on the part of both the givers and the receivers such importations are still alien. Social institutions must be organic. They take time to grow. Japanese life and culture is in large measure a product of that

rocess which took a millennium to ring to fruition. Even the modern apan has had almost a century in vhich to develop. Many of the nstitutions now being replaced by merican substitutes were well in-egrated to Japan's needs. The edu-ational system was in many ways n excellent one. Even the political rganization of the nation was at east approximately a reflection of he popular will. It was not called democracy, but it had many emocratic elements.

In the process of change thought-ul Japanese fear the loss of the ld loyalties, the traditional rever-nce, and the unselfish devotion to he group that marked the pre-nodern pattern which they believe o have been characteristic of apan. There is real danger of his moral degeneration, because in he last analysis Japan is now help-ess. She is not free to make de-isions of policy, and therefore es-entially she has no responsibility. Coercion has been used sparingly, ut it is always present, and its ffects in the numbing of initiative nd the disruption of free effort ave to be reckoned with as a cur-ent hazzard. If too many of the ld lines are cut, life will fall apart.

To escape this fate Japan is still linging with desperate co-opera-ion to the occupation and thus elping make it succeed and con-inue. But if we are to believe the epeated statements of General MacArthur, a long-term occupation vill not serve the best purposes of ither the Allies or Japan. He set wo to three years as the period in vhich the corrective measures hould be completed, after which Japan should take on responsibility or her own reconstruction. The ime for resumption of living as free state is long overdue, but no pattern for Japan's tomorrow has et emerged. She is still living by he grace of an Allied military oc-upation, which is in reality an American one, under policies that owe much to the mind and genius of one man. The dictatorship is benevolent, but it is complete.

The dilemma faced by the occu-pation in Japan is that faced by all authoritarian regimes. The present equilibrium dare not be touched until there can be found to replace it another framework for stability, change, and development. But this requires policies. And behind poli-cies there must be objectives, and behind objectives a common philos-ophy of life for peoples. So Japan today poses every major problem of our modern world. As Americans who are inextricably involved we are confronted with the necessity of facing these issues. Thus the prob-lems of Japan have become our very own.

The whole question of the mod-ern industrial revolution, its control and direction is presented in acute form. National life in the modern state with its assertion of unquali-fied sovereignty presses for a solu-tion. And both these economic and the political aspects of the problems are in the particular terms of the relation between the Asian peoples and the Western ones. In both areas there has been a widening gap. Japan during the modern period played the role of middleman. In trade, in manufac-tures, in mechanization, and in the know-how of modern living she moved about midway between East and West, between the medieval and the modern world. In ideas, too, as well as in institutions she formed a natural bridge. If she had seen the day of her destiny and fulfilled it with altruism and restraint, the modern revolution throughout Asia might have taken a different course. As it was, Japan followed the pattern of em-pire, of exploitation, of national as-sertion and expansion, and of war to final defeat.

The role of middleman for Asia is today as essential as ever, and it is unfilled. Rather, the gap has been widened by the war. Japan is not the only country of Asia that is impoverished and distraught. While we in America have ascended to a new plateau of wealth and power, the other nations are strug-gling for a bare subsistence. Noth-ing can hold back the peoples of the East from moving on into the modern revolution. They must and will rise to dignity of living and decency of status, to freedom and national independence. In deal-ing with Japan, therefore, Amer-ica is dealing with the billion peo-ple of Asia; in planning for Japan's future we cannot escape taking sides in the world's struggle toward the way of life we treasure for our-selves, but which is as yet denied most of mankind.

There is always the alternative offered by Communism. Japan knows this full well. It is because she fears and hates the Moscow

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Close-up of Osaka Castle, which is a garden sitting in the heart of the city. This is a point of interest for tourists and houses an interesting museum of Japanese arts and crafts

The United Church in Japan

By THOBURN T. BRUMBAUGH

IT WAS DURING 1940 and 1941 as war clouds were lowering that the Japanese churches and the various denominations to which they belonged were drawn together into the great merger now known as the United Church of Christ in Japan. This was hastened by the withdrawal of both financial support and missionary personnel by American and European churches and missionary societies. Obviously the many small Japanese counterparts of American Methodist, British Anglican, German Lutheran, Dutch Reformed, and other church groups with roots deep in the Western world could find stability and security in the face of such overwhelming disaster at home and abroad only by huddling together. To be sure, there was also a large degree of military and governmental pressure for the elimination of foreign influence in and support of the Japanese Christian church by nations which even then were recognized as Japan's potential enemies as her program of expansion and aggression continued.

Nevertheless, Protestant church union had long been the dream and prayer of many, if not most evangelical Christians, and it is merely one of the ironies of history that it came to realization in this way. One great evidence of the indigenous as well as the sturdy character of the united Church in Japan is the fact that it not only survived the war but now, almost four years following its close, is still holding together and fearlessly facing the future. Though the Anglicans, the Lutherans, the Southern Baptists, and certain other groups, which never feel quite at home in the great stream of evangelical Protestantism, have withdrawn from the *Kyodan,* the united church still embraces 70 per cent of Japan's Protestant churches and their communicants. The former Methodist, Presbyterian, Congregationalist, Disciples, Evangelical, Reformed, and even a majority of the Baptist and certain other denominational constituencies give every indication of remaining within the Church of Christ. With it also are allied the missionary boards and agencies of eight denominational bodies in America. Comprising thus the great majority of Protestants, together with their churches, schools, and other related institutions, the *Nihon Kirisuto Kyodan* is today preparing to meet the needs of postwar Japan with renewed vigor and with never before witnessed courage and joy.

The Board of Missions and Church Extension of The Methodist Church is one of these eight co-operating denominations in the United States and Canada, and the Division of Foreign Missions together with the Foreign Department of the Woman's Division of Christian Service constitutes two of the ten co-operating missionary agencies. The nature and manner of this co-operation of American Methodists with the Church of Christ in Japan is a fascinating story and one that every church member should know and be prepared to explain to others as we now go into the next several years of our Advance for Christ and His Church, in Japan as elsewhere around the world.

Except perhaps as emergency measures, missionaries will never again be directors, superintendents, or presidents of Christian institutions in Japan. Nor will they be pastors of Japanese churches. Instead, they will be co-workers with, and assistants, companions, and inspirers of their Japanese fellow Christians as, weak in numbers and in resources yet valiant in spirit, they now seek to win all Japan for the kingdom of God. And this is the way it works:

The united Church of Christ has invited our mission boards and churches to send to Japan as many former missionaries as possible and many more new ones. We Methodists have already sent out eighty-five since the close of the war, and the other denominations have done much the same. Out of about four hundred Protestant missionaries now in Japan, perhaps three hundred are associated with the *Kyodan* or certain of its related institutions.

On the arrival of the first of these workers after the occupation, there was established what is now called the Council of Co-operation, composed of Japanese Christian leaders and of missionaries. This council directs and supervises all relationships of missionaries and mission agencies with Japanese churches, schools, kindergartens, rural evangelistic projects, social settlements, etc. Matching this international and interdenominational body in Tokyo, there is an Interboard Committee for Christian Work in Japan which meets regularly in New York to maintain close liaison with the co-operating boards, churches, and other agencies in this country. Though the Methodist Board of Missions recruits, trains, commissions, and supports missionaries for service in Japan, this Interboard Committee sends them out. Therefore, when they reach Japan they are not there to work as Methodists, Presbyterians, or Congregationalists, but as members of the Church of Christ. Among themselves out there, they have what they call a Missionary Field organization with their own offices and various committees, always being careful, of course, not to set up an administrative body of foreign missionaries which might exert a dominating influence over the Japanese Christians or their institutions. As in any land, the Church in Japan must belong to the Japanese if Christianity is to be a genuinely indigenous faith and a movement destined to win all types of people.

Within this framework our missionaries are finding a new and vital sphere of endeavor. Indeed, freed from the administrative and executive concerns of former days, many of them testify they have never known such effectiveness as they now are experiencing. Moreover, there are places and opportunities for every individual talent which any missionary possesses, rather than the former tendency to warp each new worker into old patterns and programs of work. It is, in fact, surprising how easily and naturally so many former missionaries with outstanding abilities as teachers, or as rural evangelists, or as social workers, but who before the war had been drawn into routine administrative work, now have found their way back into the very things they have wanted so long to do in Japan. Likewise, new workers with other abilities and skills are developing new techniques and new approaches to the Japanesee public with the Gospel. Let us cite a few examples:

Here are Dr. and Mrs. John B. Cobb, for many years engaged in evangelistic and educational work in western Japan. Since the war ended they have been back in the same general area, doing somewhat the same things as before—evangelistic itinerating and sponsoring the restoration of the Palmore English School in Kobe—but with the administrative functions entirely in Japanese hands. To be sure, many new duties have come to the Cobbs in the vast task of restoring destroyed churches, parsonages, schools, kindergartens, and the like. But the point is that the Cobbs can now give themselves largely to these new duties and responsibilities, and are finding them more challenging than ever before.

Or look at Mildred Anne Paine. She went to Japan as a Methodist social worker. Even when the war broke out, she did not return to America until she had so organized her Aikei Gakuin settlement in Tokyo that the Japanese themselves could continue it in operation even without missionary support. Yet as soon as the war was concluded her former Japanese associates there requested her prompt return. She is back in Tokyo now in the midst of a greater program of social service and Christian regeneration than Aikei Gakuin ever dreamed of before.

In the schools, which we used to call "Methodist," the story is similar. They are now independent Christian schools under Japanese management, and are only indirectly related to any missionary agency. Yet each of them has welcomed back its former American missionary teachers and is urging the sending of new ones as well. Today they want the missionaries not only for teaching in their schools, but for more vigorous evangelistic efforts among the great numbers of students now seeking education in our Christian institutions. Bible classes are attended more largely than ever before, and astounding stories come back to us concerning the scores and even hundreds of young people willing and ready to accept Christian discipleship.

But what of new workers and new techniques? Well, knowing that the former Wesley Foundation building in Tokyo had been destroyed in the war and its leadership and membership scattered, the Board of Missions designated one of the so-called J-3 workers recently sent out for three years of service in Japan (*Japan-three* years or J-3's, that is) to try to draw together what is left of the old fellowship and to start a new program of Christian student work and evangelism. That young J-3 was Rev. John A. Moss and he even had to take his prefabricated house with him and erect it after he got to Tokyo. But, being a single man and quite resourceful, "Jack" promptly enlisted the help of two of the young women J-3's, Marie Lipka and Phyllis Walker (one a Presbyterian and the other a Methodist). Now they have a united Protestant student program under development, and feel the need of a large quonset hut for general meetings—and it is co-educational, too.

Now a final word about those J-3's, and the K-3's as well. It was a proud day when the Foreign Division and the Woman's Foreign

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Dr. J. B. Cobb, missionary in evangelistic and educational work in Western Japan, and Mrs. Cob

Above: **Mildred Anne Paine, Wesleyan Service Guild Missionary, Aikei Gakuin Settlement in Tokyo, Japan**

Below: **J-3's and K-3's in training for missionary service in Japan and Korea**

Our Educational Activities in Japan

By MYRTLE Z. PIDER

On December 19 the great Hibiya Concert Hall was filled to overflowing: Americans, Australians, people of India—the occupation forces, their wives and children. They had come to hear Handel's "The Messiah" sung in English by the Japanese. The curtain rose upon 250 women students of our own Aoyama School and of Miss Kawai's School, all in white, and 50 men of the Y.M.C.A. Glee Club. It was the conquered singing to the conquerers; but there was no thought in either audience or chorus of conquered and conquerors; only the blessed unity of faith in Him who came to earth to make us all more than conquerors through him who loved us and gave himself for us. A spirit of worship filled the hall from the first clear notes of "Comfort ye, Comfort ye, my people" to the last exultant, victorious chorus:

"And He shall reign forever and ever;
King of kings and Lord of lords."

Changes in the educational world in Japan amount to a revolution. No longer will one textbook in mathematics be provided and prescribed for boys, and another book, much diluted, be provided for girls; in the future girls will use the same textbooks as boys. Furthermore, girls and boys will study in the same classes. In government schools co-education will be the rule, not only in the six years of primary school, as in the past, but it will be continued through high school, college, and into the university.

The new constitution provides for equal rights for men and women before the law; equal opportunities in holding public office; equal opportunities in education. In the old Japan opportunities for higher education for women were strictly limited. The government provided no education for women beyond high school except in normal schools. Even in these women were only 33 per cent of the enrollment. In 1947 women constituted one-half of one per cent of the total enrollment in the universities. To be sure, there were some private colleges for women, including our Christian colleges, and these made it possible for one-fifth as many women as men to get a college education.

Sweeping changes came treading on the heels of one another just after the war. In February, 1946, women were declared eligible to enter all Imperial universities. In the Fundamental Law of Education passed by the Diet in March, 1947, it is provided that the people "shall not be subject to educational discrimination on account of race, creed, sex, social status, economic position, or family origin." And that "Co-education shall be recognized in education."

In the old system the first six years, primary school, was compulsory; and it was Japan's boast that 98 per cent of her children were in school. In the new system the child must have three years of junior high school as well. What a bold, ambitious change! And as far as equipment to carry out the plan is concerned, it is an act of pure faith.

Perhaps it would interest us next to know who are making these astounding changes. Hardly had the occupation forces landed in Japan (September, 1945), when SCAP (General MacArthur) began bringing to Japan advisers in every region of life, experts in their fields, large numbers of them, to study conditions, to consult with the most enlightened Japanese, and with them to form plans for better things in the future—experts in elementary education, experts in secondary education, experts in college and university education, experts in guidance. A huge six-story building was given over for educational offices, and the staff of bilingual secretaries reached into the hundreds. Japanese experts, too, shared the offices, and not far away was the great building of the Japanese Department of Education with its liaison experts. Nominally, at least, regulations proceed from the latter building, though how much pressure is brought to bear from the former building it is difficult to say.

In the new school system there will be normal room for electives to suit individual tastes and needs. To be sure, certain necessary common learnings will form a large part of the school program in the elementary and lower secondary schools, for mankind does have a common inheritance in which every individual should share. In the upper secondary school, training which meets the needs of the individual becomes clearer. The development of the elective system will here be the chief characteristic. Many electives, chosen by the school to meet individual and local needs, will be offered, and the school should furnish expert guidance in choosing and following up these electives. Vocational subjects such as industry, agriculture, commerce, fishing, home economics will be offered throughout the six years of high school.

One of the heaviest fetters with which the student is loaded throughout his schooling in Japan is learning to read and write his own language. The Japanese people have long felt the need of reform, and many sporadic attempts have been made to simplify the system of writing. Now, with pressure from SCAP, the Japanese Department of Education has decided to cut drastically the number of Chinese characters which must be learned in primary school from several thousand to 887. An entirely new system of writing in a phonetic notation is in contemplation in the department. Simplification of the task

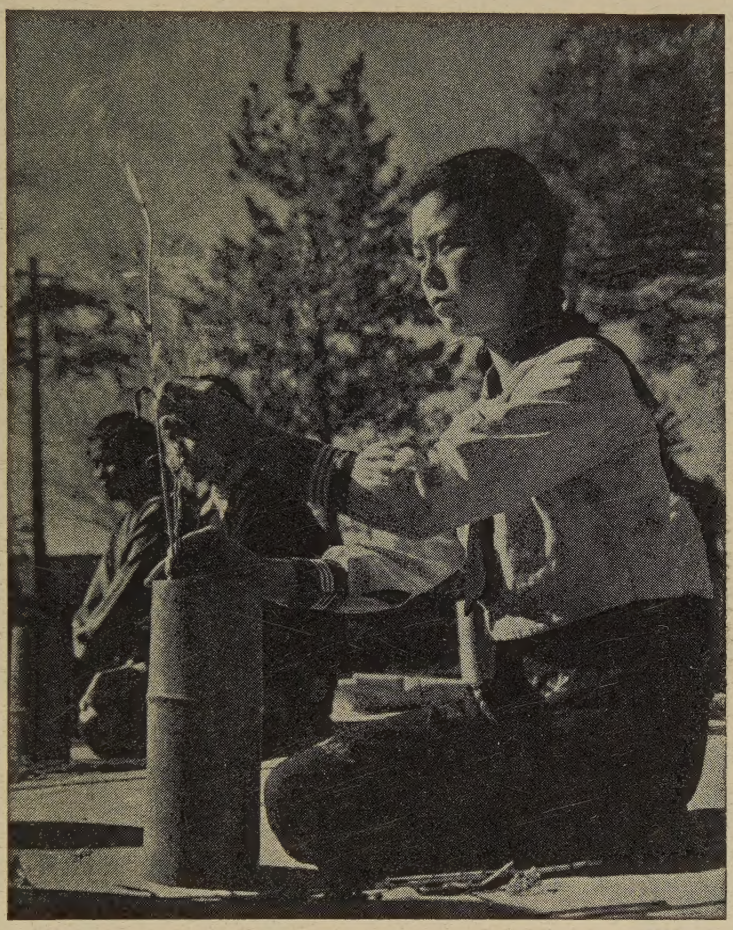
of learning to read and write will give more time to other needed earnings.

The Japanese student of the future is not to be a victim of a mincemeat type of education. Before the war he had about twenty subjects each week. Only three of these were offered for three hours or more per week. Eight of them were two-hour subjects; as many as nine were one-hour subjects. What a sleight-of-hand feat it was for the brain to try to skim over so many subjects; to try to hold anything like continuity through them. Certainly this method was like dealing out mincemeat of knowledge. In the new plans it is aimed that the high-school student shall have not more than five subjects a week besides physical education and the arts, such as music and drawing.

Plans for reform in higher education stress certain objectives: the Japanese student should have, along with his education in the arts, engineering, politics, etc., growth in the power to think independently for himself. He should be able not only to use a gadget, but understand how it works and on what principles it works. He should learn to draw conclusions for himself, deliberately, facing facts honestly; he should be able to distinguish fact from propaganda. He should see his own country, Japan, realistically, in relation to the rest of the world. He should be trained in democratic leadership realizing his responsibility as a citizen in the new Japan, and habituated to customs and life as it should be lived in a free society.

And what has all this to do with our mission schools?

No one doubts that the new program creates a background more fitted for Christian influences than ever before. The opportunities for our mission schools to fit into the general picture and contribute to it are greater than ever before. Since both English and Democracy are very popular, our schools stand high in desirability. Our own Woman's Society of Christian Service assists in a line of schools extending geographically from Hakodate to Nagasaki, and it touches upon fields of education from the kindergarten to the university. We help support high schools in Hakodate, Hirosaki, Tokyo, Yokohama, Hiroshima, Fukuoka, and Nagasaki. All of these have adopted the 6-3-3 plan, thus adding from one to two years to their former high-school courses. Several, also, have higher departments: Hirosaki has a two-year higher school; Aoyama (Tokyo) plans for a four-year college course built on the American plan, to go into effect this April. Hiroshima and Kwassui (Nagasaki) have college departments which they expect to put in line to become regular colleges in the future. Seibi (Yokohama) is planning a college department. The Tokyo Woman's Christian College, a union college in which our church has an important share, is one of the first five women's colleges in Japan to be fully approved by the government as a standard four-year college.



A Japanese student in floral design takes a serious view of her work in the school class

Faculty and students are becoming Christians in larger numbers than ever before. Bible study is required in most schools, but students flock to voluntary discussion groups in Bible and religious subjects. Letters from the schools say, "Several of our faculty have been baptized, some with their wives and children." "There is more freedom in the students' approach to Christianity; all fear is gone. Many are seeking a real experience, though homes may remain indifferent." "In our fall evangelistic meetings 116 girls asked for baptism." Yes, our Christian schools have an opportunity today which may never again be duplicated. Shall we take advantage of it at once?

"A Little Child Shall Lead Them"

By CAROLYN M. TEAGUE

In the very beginning of our Methodist endeavors in Japan, the missionaries realized the great importance of work with the small child. The Prophet said, "A little child shall lead them." Truly in this land it may be said that the child is the *key* that unlocks the door to homes and gives entrance to the Christian worker.

As mission stations were opened in different parts of Japan—whether in the extreme north, central or south, in the large cities or small towns—wherever the story of the *friend* of little children was told, you would find, as a part of the Christian program, children's meetings and definite plans for a kindergarten or child center. This phase of the work of the Christian church has developed and grown until today the value of preschool training is recognized by leaders as well as parents, both Christian and non-Christian, to be an essential stone in the foundation of a Christian structure.

Even in prewar days our kindergartens were in great demand in the communities where they were located. In postwar Japan everywhere, parents seek to enter their child in a Christian kindergarten. They are very eager that the opportunity, which our centers offer for the small children to learn the Christian way to play and study together, be given their child. Most of our kindergartens were built to accommodate not more than seventy-five children. This seems ideal but it is not easy to say "*No*, there is not room for your child" to mothers who come pleading for their little girls or boys to be in a Christian environment before they enter primary school.

Some little ones come to kindergarten when they are three years old and have three years before entering public school; others come for two years. There are still others who are in kindergarten just one year before they enter school.

Today is our opportunity. Now is our time to enter this great field with the great Teacher, who called the little ones unto him. We can in this way make sure the Christian foundation is firm and strong.

During the war the buildings of two of our kindergartens on the island of Kyushu were destroyed by fire caused by bombs. One is Kei-Ai Kindergarten in Kagoshima. This work was founded by and directed by Miss Alice Finlay until 1940. Without an adequate building this work is housed temporarily in the missionary residence. The other in Nagasaki, Migiwa or Young Memorial Center, burned. Surely our children's centers should have permanent buildings in which to carry on.

There are very vivid pictures before me of two centers that are standing today because of the daring faith and hard work of our Christian teachers. Fires were all around our plants. It would have been easy to leave for there was real danger, but these teachers refused to go away.

The first which I would like to mention is our King's Glory Kindergarten in Kumamoto. It was in this city that I spent the first seventeen years of my missionary life. I watched this plant grow from a tiny group of neighborhood children, meeting in the mission home, to a great kindergarten with a large enrollment. The names of the Ichikawa sisters are vitally associated with this work. In 1945 when the missionary residence next door to the kindergarten and, in fact, all buildings near by were burning, people came to the kindergarten for refuge. Miss Ichikawa realized that this building was also in danger, and, as a general organizes his men, she organized this group who had fled for refuge. Through united effort King's Glory Children's Center was saved. At the present it is a seven-day-a-week service center for kindergarten, primary school children, religious education groups, church school, and the regular church services. Our church burned.

The other center is our Yoha plant here in Fukuoka. The buildings from the sea to our brick wall had all burned. Our faithful Mrs Utsumi fought the fires while she prayed, and our plant was saved! Here as in all our centers we are serving not one day but every day!

The work in child centers may vary somewhat in different places but the purpose is essentially the same. They are lighthouses sending out the light of love and peace and good will—interpreting to the child and parents the teaching of the Master, helping them to a right concept of the Father-God.

As supervisor of two kindergartens and child centers I should like to share with you some of the rich experiences which have been mine since I returned in 1947.

Our Yoha Kindergarten was built for sixty children but the requests have been so very urgent that for the smallest children we are using two large rooms on the first floor of the missionary and workers' residence. Five days each week from 8:30 in the morning until 2 o'clock in the afternoon, in this building as well as the main kindergarten, there are scenes of great interest to those working with little ones. All the work is directed by trained teachers, but with an enrollment of 11 one gets an impression of a beehive for we are just as alive and happy and eager as any group you could find.

It is the morning of our Christmas, December 21. The parents and visitors are seated. First the members of our baby class march in and take their places. Next comes the five-year-old group, and now we see the large group of more than sixty, those who will enter pri-

mary school in April, 1949. They place their offering to the Christ Child on the open Bible and take their places. All are happy, all are expectant. "Joy to the World" —"Silent Night"—the Lord's Prayer. The manger scene—the visits of the shepherds and the Wise Men! The story from St. Matthew and from St. Luke! Then the very youngest, our babies representing the children of the world, take their gifts to the manger.

All join in singing the jolly song which heralds old Santa. Here he comes! The children of present-day Japan have very few sweets and so are overjoyed to receive such gifts which American friends have made possible.

Do these wee tots understand? One of our baby class says to her parents, "Let us thank God for our food before we eat." The mother says, "My little girl refuses to eat until someone has offered thanks." A three-year-old, yes, but she is leading her non-Christian parents to our God.

A mother came to me somewhat puzzled. She said, "My little boy graduated from Yoha Kindergarten last March. He prays always in the name of Jesus." When she inquired why he did this, he replied, "Oh, mother, that is what Jesus taught. Please, you go to church and study the Bible more—then you will understand."

One day I was walking along a street in a rural town where I supervise a kindergarten. Some little tot said, "There goes an American lady," when another chimed in, "No, that is our kindergarten teacher." He was not going to have anyone think I was just an American. I belonged to them. They could talk to me and I could talk back.

From all our child centers and from the multitudes of children throughout Japan we hear voices calling to the children of America for more and larger buildings, for equipment, and most of all for missionaries with special training for work with the *little ones*.

Prayer in a kindergarten circle in Japan

SECRETARIES OF CHILDREN'S WORK

One of the missionary emphases for use with Methodist children in 1949-50 will deal with the work of the Christian church in Japan. Secretaries will, therefore, find this issue of *The Methodist Woman* of special interest and help as they look forward to the teaching of the missionary units in this area.

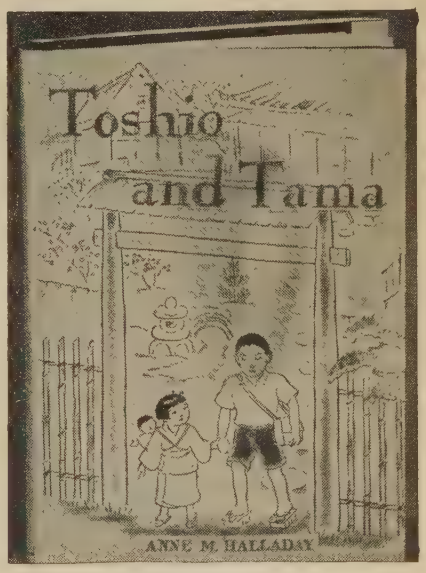
—Ruby Van Hooser, *Secretary of Children's Work*

The Present and Future of Japan

(*Continued from page 5*)

product that she clings to American protection even at the expense of her freedom, and at the risk of becoming a satellite of American power and a future battlefield. But Japan in ruins is different from imperial Japan. Her standard of living is now nearer that of her neighbors than it has been for a century. Communism makes a powerful appeal to the oppressed, the poor, the disfranchised, and the victims of privilege and power. It is possible for the Japanese thus to view themselves. In numbers Communist party members are still few, though they are strategically placed and could cause trouble at any time. But proletarian ideas have widely permeated student and labor circles as well as the press. With an arterial system running through northern Korea, Communist China, and Central Asian Soviets it is not inconceivable that Japan, if disappointed in American policies and ideals, might turn north and westward with the rest of Asia. The hour is late but not too late for us to move forward to the creation of a framework of law, security, and human welfare for Asia and the world. Only in this would there seem to be hope for Japan's problems—or ours.

Studybook for Children*



* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. $1.00

Tsuyazaki Rural Center

By AZALIA E. PEET

WIND in the pines. The swish, swish of the ocean. In the center of six acres of soft white sand, two large army barracks and two small cottages. On the highway, five minutes' distant, a snowy white bulletin board announces the activities of the Tsuyazaki Christian Church, the Sei Ai Kindergarten and the Sei Ai Home. (Sei Ai means Holy Love.) This is the Tsuyazaki Rural Center, one of five such centers set up by the united Church of Japan since the end of the war.

The alarm clock rings early even in winter, for wood fires and a seven-o'clock breakfast followed by staff prayers mean early rising for all. At the mission home before the last cup of coffee, the children's footsteps are heard. Akinobu San, fourteen, rushes in to find the chair closest to the stove. His sister two years younger, finds a warm seat, too. Their mother, the head kindergarten teacher, is a widow who before her marriage grew up in our work at Kagoshima. Hide San and Etsuyo San, daughters of our housekeeper, come next, each one carrying her own Bible and hymnbook. They hug the fire until the older folk appear. Rev. Moriwake, his wife and two small children, hurry in. His program of late evening meetings in the surrounding villages makes this early gathering difficult but not impossible. Every chair in the house is in use when all are assembled. The hymnbook becomes very familiar when each morning a different song is sung. Reading the Bible thus becomes an everyday custom.

When prayers are over tiny children, in padded winter garments and wearing poke bonnets to keep out the wind, can be seen wandering among the pines. They come from all directions, for among the one hundred children in the kindergarten there are those from at least four widely separated villages. In the pine woods, a farmer lad is chopping trees. One room at least in this big plant must be kept warm.

The piano is being played. The day in the kindergarten has begun. Let's step in for a moment, leaving our shoes at the door. Two big circles of tiny chairs, one within the other. Every chair is occupied. "Father, we thank thee for the night" is being sung. The same song in a different language was sung by the missionary in charge about fifty years ago in a distant land.

As we pass the relief storeroom we notice it is lighted. Yesterday a fire in a near-by village made ten families homeless. Ishimatsu San, in charge of clothing relief, having found out from the authorities the names and ages of those who fled in the night from burning buildings, is busily selecting a sweater for a twelve-year-old boy and full sets of clothing for three babies. Later we find ten neatly wrapped and labeled packages of clothing ready for distribution after kindergarten.

Yesterday was "relief day." Packages from America having accumulated, they were brought to the living room of the mission home. Wrapping paper was carefully folded, string rewound for repairing the thongs on wooden shoes; the contents of packages noted and sorted. Shiroyama San, in charge of food relief, decided what foods should be rationed. The missionary took these to the kitchens of staff families and explained the use of these unusual foreign foods and the way to prepare them. Powdered milk, powdered eggs, and fats of all kinds are perhaps the most appreciated. But starches of all kinds and beans and peas are greatly needed. Since the Japanese diet now includes wheat for many months, all leavening agents—soda, yeast, and baking powder—are very welcome diet supplements.

Old Japanese farmer with baby strapped to his back

In the staff office Endow San, a retired army officer of some sixty years, sits writing one of the endless official documents concerning the Sei Ai Home. This project, a home for retired religious workers and for war widows with children, was thrust upon us by the governor of Fukuoka prefecture, who made possible a large gift of money from the community chest. We now have three acres of land and an abandoned army barrack for this part of our work. We await the funds necessary for extensive repairs so that this very needy project may become a working reality.

"What do you use this huge room for?" Everyone asks this question as we step from the kindergarten rooms and the relief storeroom into the spacious room at the rear. At Christmas it housed the one thousand guests who came to share our Christmas program. The village primary and junior high school, lacking an auditorium, crowded 1,200 children into it for their annual school festival. The stage and curtain made possible some splendid religious drama at the holiday season. The room is wired for moving pictures but as yet we lack the screen and projector. The ping-pong table is crowded on the days when chil-

dren are allowed to play here. Those swings hung from tall rafters are used by the kindergarten on rainy days, as are also the three slides. Parent-teachers' meetings are held here and the mothers can thus see their children at play under Christian surroundings. One corner is reserved as the kitchen and dining room for the short-term gospel schools for farm youth, held at intervals during the year when it is the slack season on the farms.

It is Sunday morning at eight. The staff members are busily arranging flowers for the altar and welcoming the early comers to the church school. The two hundred or more who gather before nine o'clock are divided by age into three worship services in rooms widely enough separated so that musical instruments may be used by each group. This is followed by religious education in small classes with Bibles in the hands of all who can read. These classrooms are scattered here and there about the plant, but during many months of the year the students prefer the open-air classrooms under the pines. When church school is over, kindergarten chairs are arranged alongside of the church pews to accommodate the many adult worshipers. As we look at the audience we are aware that they have come from at least ten different villages, some having traveled since daybreak to attend religious service. They have come by train, bus, or bicycle, and on foot.

Service over, the youth crowd about the piano for more singing, or else hasten to the volleyball court where under supervision they find good recreation. This court was constructed by the youth on cold winter holiday mornings.

Such is life at the Tsuyazaki Center. Can it be that less than one short year ago these buildings were abandoned army barracks lying in a nest of fox holes? And the beautiful new mission residence for Christian workers, a gift from one of the local Christians, is like a fairy story suddenly come true.

Women at work in rice fields, at machine which separates rice seeds from the stalks

The United Church in Japan

(*Continued from page 7*)

Department of our Board got together those fifty young men and women who had offered to serve Christ with at least three years of their lives in Japan and in Korea. They first met on June 19, last summer, at the institute established for their six weeks of special training at Riverdale-on-the-Hudson, some of them coming directly from their college commencements. From all parts of America they came, and all were ready to take boats across the Pacific on this great pilgrimage of Christian reconstruction as soon as their training was finished.

The J-3's and K-3's are all now at their posts, and we are even prouder of them as fifty strong they are head over heels in the great tasks and opportunities which confront them—and enjoying it all immensely. We are also proud of a united Church of Christ in Japan, which could welcome so many new workers in a devastated land of such meager facilities and make them all feel so strongly that that is just where God wants them to be. And there is something good also to be said for a mission board which was willing to embark upon such a venture of faith, and for a supporting Methodist Church which could so quickly rally to the call for financial resources to maintain such a suddenly increased corps of workers, while at the same time agreeing that these young missionaries be assigned not merely to institutions with Methodist background but wherever there was need.

There is much yet to be done by our missionary agencies in Japan. The task of permanent reconstruction of churches, schools, and all other types of Christian institutions is still largely ahead of us. Even more important and urgent is the need for dissemination throughout the land of Christian literature, religious materials, moving pictures, and other audio-visual aids to an understanding of the message of Christ, to say nothing of well-planned and executed radio and eventually of television programs. The Christian church today must be in the vanguard of *advance* both in enlightenment for democracy and for Christian citizenship in the modern world. Unprecedented opportunities confront us. Unparalled responsibilities challenge, while unbelievable alternatives threaten if we do not meet these opportunities and responsibilities with the conviction and the resources needed to bring Japan and the entire Orient to Christ and His Church.

Three Marys of Japan

Madonna Granduca by Raphael

By

MRS. FRANK G. BROOKS

FOR ALMOST as long as I can remember, one of my ideals of personal quietude and contemplation has been embodied in a verse in Luke: "But Mary kept all these things, and pondered them in her heart." In my high-school days Raphael's "Madonna Granduca" became the pictorial embodiment of this ideal. This portrait of the Virgin is serene, calm, unruffled, benign — all that most of us want to be.

And then I went to Japan in the summer of 1947! I met women who had gone through fire, bombing, unimaginable terror. But these women—*called Christians*—had emerged from the holocaust of war, keeping their sorrows in their hearts and pondering them; they were calm, dignified, quiet, and serene.

There were both Marys and Marthas among these strong, poised women. But I shall tell about three of the Marys—humble Marys—known, perhaps, only in their own sections of Japan.

One of the humble Marys of Japan, who is now serving magnificently, is my friend, Mrs. Yoshiko Ueda; I spent two days in her home in Sapporo in northern Japan. My hostess was as gracious and thoughtful as anyone could be! She gave me slippers to wear, for, in Japanese fashion, I had removed my shoes before entering the house; she gave me a soft pillow upon which to sit and, later, prepared my bed on the floor, as is customary. She offered me the use of her tiny dressing table—just about the correct size for my two-year-old granddaughter to use. It wasn't hard to accept these and other physical comforts which she planned for me. But it was difficult to deprive her of the bit of food for which she had stood in line all day. I shall never forget the pain in her eyes or the tremble in her voice as we sat down to the meals she knew were meager. But she made no apology! I do not know what she was "pondering," but we talked about her life, the child she had lost, and what she hopes to do for other children whose parents have been lost.

Yoshiko was born a Buddhist and had no contact with Christianity until she went to Eiwa Girls' High School in Sapporo. In 1920 she attended evangelistic meetings, felt the call of Christ, and made up her mind to become his servant. Mrs. Ueda's English, with its simple, yet incisive words, best describes her Christian experience: "It has changed all my life and put me into the life of light. It is the birthplace of my soul. Everything in my life began from that Eiwa. I thank God he has caught me and not let me go."

From the beginning Yoshiko was interested in social work rather than in evangelistic work or teaching. Her first field of service was in Nagoya where she worked especially for the factory girls. Of this first Christian service Yoshiko said: "When I worked in the factories, I was sure that evangelism was the only way to save the people; so I became an evangelist, appointed solely to Kumano Church. Eiwa gave the start of my life and Kumano Church established its foundation."

Mrs. Ueda's husband is a Christian and is sympathetic and interested in her Christian service, as the husbands of all women of the Mary type must be. Her list of activities today sounds much like that of some of you who are reading this article. She is an elder of the church; president of the women's association; member of the committee, and one of the teachers of the school conducted by the church; representative of all the churches of the city at the Federation of Women's Associations. She is also supervisor of working women and minors in all Hokkaido (northern Japan); to this post she was appointed by the Labor Ministry of the national government. Mrs. Ueda's major interest, at present, is the orphanage, which she and other good women are sponsoring for the care, as she says, "of pitiful children orphaned by the war, and to make a new social order in which there shall not be any children in such unfortunate circumstances. Fifty-two children are now studying happily under devoted self-sacrificing teachers."

Recently there was a meeting of about a thousand women representing every kind of woman's organization in Hokkaido. It was sponsored by the occupation and Mrs. Ueda was asked to be the chairman. She was the first president of the Japan Association of College Alumnae. It would be safe to say that she is the leading woman of this large island.

With my second friend, Miss Hamako Hirose, I first became ac-

quainted at a conference of educators, held in Japan in 1947. Recently we have renewed our friendship, as she is now in the United States, studying at Union Theological Seminary and Teachers' College of Columbia University. Those who know Miss Hirose can see in her the qualities of a leader: calmness, poise, humor, quiet dignity, the ability to keep her own counsel, and to ponder problems in her heart.

Miss Hirose is president of Seiwa Joshi Gakuin, an institution for the training of Christian leadership among the women of Japan. At the time of her inauguration, in March, 1941, she said that the keynote to her life is to be found in John 15:16—"Ye did not choose me, but I chose you." Her life history proves that statement. Miss Nannie B. Gaines, great principal of our Hiroshima Girls' School, literally found and "chose" Hamako from a country village school, where, Miss Hirose now laughingly says, she was a green, gawky, country girl. When she went to Hiroshima, she had never heard of Christianity, but, in her third year in high school, she determined to walk in the footsteps of Jesus. After high school, Hamako was "chosen" for three years of college at Hiroshima; then again because of her brilliant mind and Christian spirit she was "chosen" to come to the United States to study. Through the help of Miss Gaines and other friends, she graduated from Central College in Fayette, Missouri, and from Scarritt College and Peabody Teachers' College, receiving her master's degree in 1930, at the age of twenty-five. Following Miss Hirose's return to Japan, she taught religious education in Lambuth Training School for Christian Workers in Osaka; later she became president of the school. Now, as president of Seiwa Joshi Gakuin, she has also been ordained and licensed as a minister of the gospel.

In Japan, public opinion is such that it is difficult for any woman to explain why she is not married. But Miss Hirose knows she has been "chosen" to lead others. Quiet and demure, yet vigorous and aggressive—contradictory adjectives—Miss Hirose continues to develop as an executive and as a Christian.

My third friend, who will come to the United States this summer, is Miss Yoshi Tokunaga. I met Miss Tokunaga at the same conference at which I met Miss Hirose, though I had known her by reputation for many years. I had heard of her quiet, serious manner; of her soft words, spoken only after long pondering.

Like Miss Hirose, Miss Tokunaga has many friends in the United States. Following her graduation from Kwassui Girls' School in Nagasaki, she came to the United States and earned her master's degree at Boston University. Her desire was to teach Bible and Religious Education at Kwassui. But God had other plans for Miss Tokunaga and she was chosen to be principal of our school in Fukuoka.

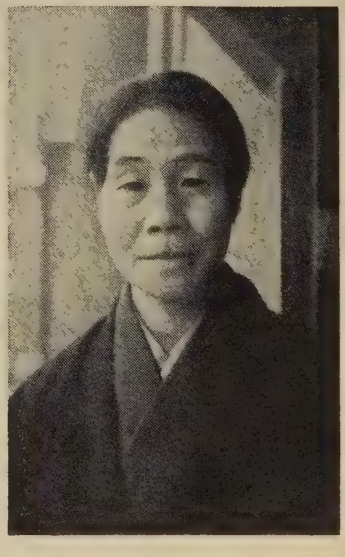
When Miss Tokunaga was offered this position, in characteristic fashion, she pondered her decision for one week. And then her vision was clear! She heard the call and said: "In my own strength I cannot do it, but in the strength that comes from our heavenly Father I will make the attempt, for the sake of the girlhood and womanhood of Japan." During the war years Fukuoka Girls' High School never lost its Christian character; a genuinely Christian chapel service was held daily. The school buildings were bombed and burned, but Miss Tokunaga, the principal, had the strength to remain true to her trust.

And these, in brief, are the stories of three Marys of Japan, who, during the war years, kept the words of Jesus in their hearts and pondered them.

Miss Hamako Hirose, president Seiwa Joshi Gakuin, Nishinomiya, Japan

Mrs. Yoshiko Ueda, Sapporo, Japan

Miss Yoshi Tokunaga, principal Fukuoka Girls' High School, Fukuoka, Japan



Home News Flashes

Harmony Between Schools

Two of our schools, only seventy-five miles apart, serve different groups of young people. Harwood Girls' School, Albuquerque, New Mexico, has in its student body a majority of Spanish girls, although enrolling those of other nationalities, while the Navajo Methodist Mission School at Farmington, New Mexico, serves chiefly the Navajo youth but also has the children of our missionaries in the school.

It was the dream and the plans of the superintendents and the music teachers of the two schools that led to the joint concert in which the two glee clubs participated. The sponsorship of the district Woman's Society of Christian Service under its president, Mrs. M. E. Covington, with fine promotion and publicity, made the event an outstanding success.

On the afternoon of January 30, the festival of music was held in the Central Methodist Church of Albuquerque. A large crowd, which overflowed the auditorium, greeted the two groups. The Navajo Glee Club was under the direction of Miss Mildred Burdon, while the leader of the Harwood girls was Miss Ruth Emory. Not only was the music uplifting, but the appearance of the singers was a "thing of beauty and a joy forever." The members of Harwood Girls' Glee Club were in their blue robes with gold stoles and the Navajo girls wore white robes, thus making a striking but beautiful contrast.

The event had spiritual and social values which exceeded even the musical enjoyment. Following the concert, the Harwood girls welcomed those from Farmington, each girl taking one girl as her special guest for the weekend, showing her the city and making her feel the warmth of hospitality at her school. —Muriel Day.

Neighborhood Center, Utica, New York

"Group work and human relations. One of the greatest concerns of our time is the improvement of human relations, and the urgency of this problem underlines the importance of group work with children. It is through group work at the center that opportunities are given to help children live and work at their best gaining in self-respect, self-direction, and achieving greater capacity to live effectively in a democratic society. Could you visit the center and some of the groups you would glimpse perchance the way in which group workers strive for improvement in human relationships.

"You might see and hear a group of Brownies preparing for investiture of some new members, or 4-H girls listening intently to a beauty specialist as she helps them on the road to good grooming. In another room you might come upon some of the TAC's (Teen-Age Club) having a conference with their leader and if it is lunchtime, you will surely see a nursery child helping with the setting of the table.

"You can understand that we need to know more about each child than can be learned in group programs. We need to know their parents, for we need their help and co-operation in guiding their children. So you will find us visiting in their homes, listening to them rather than telling them. We try to become acquainted with their school setting and their teachers, and we learn about the community in which they live. It is only through this closer observation that we can understand our boys and girls; that we can know them as they are and what makes them act as they do.

"Here is a group of seven-, eight-, and nine-year-old girls; some playing house, some painting while others are improvising dance steps to Brahms' waltzes. TAC's are folk dancing, junior boys are finger painting, and Girl Scouts are having a song fest.

"How does play improve human relationships, you ask? It has been said that 'play, in its deepest, broadest sense, is the great bridge over which children must pass in order to grow up, to make a satisfactory journey from childhood to adulthood.'

"It is through play that the child learns about his place in the family, in the neighborhood, and in his world. It is through play that he learns to work out his fears, loves and hates, his aggressions and confusions. Playing, he is learning; it is his way of growing into adult life.

"Improvement of human relations? Yes, that is what we are striving for at the center, through our groups as they work and play together, working as individuals for their own group and for the center as a whole. From this point through our varied interests and activities we go on to reach beyond the center into the neighborhood, and from the neighborhood to a wider world, carrying with us the way to better human relations!"

—Mabel Garrett Wagner.

McKelvey Hall, Columbus, Ohio

"Perhaps the most outstanding work this year has been along interracial lines. Especially has this been true with our Mothers' Club, our Wednesday interracial program, and two camping periods. As we worked and played together, color lines did not appear to exist.

"Our Wednesday program has been our best day. All is interracial. Starting the day, our Mothers' Club meets for a breakfast. We have a program, or a speaker, or just a social time together. Then thet boys and girls come in for a general assembly at 3:30 o'clock. We have a worship program following a song fest. We then break up into committees and study our community. The committees study: Who's Who; Where We Work; Where We Play; Where We Worship; How Best to Improve Our Community. Each group brings in a report quarterly. In the evening our basketball teams, game room, movies, and every phase of our program are together."

—Mrs. J. H. Basden.

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FAITH is not just for holy days. Faith is for every day . . . at work, at play, in the quiet times the family has together.

We *need* faith—and never so desperately as today. The world is filled with voices of confusion. It is easy to feel helpless and alone. But faith in a Power outside ourselves can be a bedrock of family unity, a shield for family happiness.

A return to faith can give men and women a broader view of life—a sense of perspective. Then they are better prepared for the give-and-take of family living. Small disputes have less chance of growing into serious quarrels which may tear marriage apart. The family united in faith has a strong and lasting bond.

Children naturally turn to faith when it is a daily part of the family life. And when they know the real meaning of faith, they will be tolerant of those who express *their* faith in other ways.

The home atmosphere is far different when a family stops trying to walk alone, when it sees its place in the bigger scheme of things. It works together for the things it can control—and trusts its God for guidance in problems beyond its control. Such a family can't help feeling closer together, more sure of itself, happier!

To keep alive the family's faith calls for a positive plan—just as you plan for your family's material welfare. *How* your family expresses its faith is a matter of choice. What is important to you is that you *do* express it!

Foreign News Flashes

Recent Sailings to:

Africa: Miss Maria Swords, Central Congo Conference.

India: Misses Marie Corner, Emma Rexroth.

Mexico: Misses M. Irene Nixon, May B. Seal.

Brazil: Misses Rosalie Brown, Anita Harris. Miss Ivone Henriques, Brazil, who received a scholarship from the Wesleyan Service Guild of Manhattan, Kansas, has spent a year studying home economics at Kansas State University. She returned to Brazil in February to teach home economics at our mission school, Isabela Hendrix, in Belo Horizonte.

Africa

Miss Mabel Michel, missionary in Portuguese East Africa, in reporting the work of the year at Mozambique, writes: "This has been a busy, but still a very good year. I feel I have been a Martha most of the time as there have been so many *things* to do and yet they needed to be done. I had the privilege of going to Old Umtali, one of our mission stations in Southern Rhodesia, for our Central Conference. For two weeks twenty-six missionaries and twenty-seven African delegates were in meetings every morning and every afternoon. Those of us who were on the executive board had night meetings as well. I felt that I learned much more than I was able to contribute. Bishop Booth is a fine leader. He had the agenda worked out so we had a definite program to follow. Our big job was to work on the *Discipline*, making it applicable to our church in Africa. It was interesting to meet missionaries and African workers from the other conferences—Angola, Central Congo, Southern Congo, Rhodesia.

"This year we have organized our prayer meeting groups in the school. I have the church membership class and enjoy it very much. The members of the class show deep interest and take an active part in the services. Last week one girl wept and prayed most earnestly. Se had grown cold in her heart and felt the need of returning to the Lord. There is no greater joy in our work than to lead a soul to Jesus."

Malaya

"The enrollment in all schools in Malaya has more than doubled as compared with prewar figures. Our larger mission stations are running both morning and afternoon schools, and all of them are overcrowded. The enrollment in our mission schools has increased 50 per cent. On the other hand we have, in proportion, only half as many missionaries at this time as there were in Malaya prewar. Not only have our schools increased in number, but most of our congregations are larger than they have ever been before. Wonderful opportunities, yet so few workers. We ask you to pray that the missionary force may soon be strengthened." So writes one of the missionaries in Malaya.

China

Mabel Nowlin, one of our missionaries in Chungking, writes that the West China Annual Conference this year was in several ways the most encouraging one she had ever attended. She mentions the following as some of the high lights of the conference:

"1. Ordination of two Chinese women and two missionary women as local deacons. This is the first time that West China has had women who have taken the examinations for ordination. The Chinese women are graduates of West China Theological College and have had several years of successful experience as pastors of churches. The missionaries are the Misses Alice Weed (Division of Foreign Missions) and Mary Shearer.

"2. The return of two of our Crusade scholarship women—Dr. En-mei Yui, the efficient head of the Department of Gynecology of Kwan Jen Hospital, and Miss Hilda Chang, director of Chian Memorial Children's Village. Both of these are outstanding women of present-day China, whose consecration to the Christian cause is matched by gifts of mind and spirit. Dr. Yui was elected conference secretary of Social Service and Miss Chang was elected president of the conference Woman's Society of Christian Service.

"3. Growth and development of the Woman's Society of Christian Service locally and on conference basis. Three meetings were held during annual conference, attended by thirty-five women delegates. One of the meetings was the Woman's Night of the conference, when a summary of the reports from the nineteen local societies was given, and an enthusiastic report of Chiang Memorial Children's Village presented by Miss Hilda Chang. Eighteen different kinds of Christian service have been carried out during the year, including the funds raised for work in Korea as the foreign mission project of the year."

India

Dr. Charles Perrill, of Clara Swain Hospital, Bareilly, U. P., India, writes: "On January 13 we held the first of our seventy-fifth anniversary celebrations. This program was meant especially for the North India Annual Conference, but many of the relatives of patients were also present, and I understand that it made a deep impression on some of them. During these trying times, the public is clearly realizing the necessity of a spirit of love in those who are supposed to be serving the public, and the contrast between our mission hospitals and other institutions is standing out in sharp relief; the public is interested in the reason why. Our plans for the remaining seventy-fifth anniversary celebrations were worked out with the help of Mr. Jordon, of Moradabad, who consented to be our publicity agent. February 13 was our hospital Sunday and the North India Annual Conference voted that the collections on this day be used for our new out-patient dispensary build-

ing, which will be situated opposite the old dispensary building and will have tall pillars on one side similar to it. Bishop Brashares was invited to preach our hospital Sunday sermon and to inaugurate our financial campaign.

"On March 10, Dr. P. V. Benjamin, commissioner of tuberculosis, addressed our local medical society. This was followed by technical moving pictures for the medical and nursing profession. On March 11 there was a large general open-air meeting, Bishop Pickett giving the address, after which moving pictures were shown for the general public. On March 12 the opening ceremony was held for the new hospital building by Rajkumari Amrit Kaur, minister of health, in the presence of many notables. Don Ebright is helping us considerably with these programs and is also taking colored movies for the film which we are preparing on the seventy-fifth anniversary of Clara Swain Hospital."

Japan

Excerpt of letter from Miss Yoshi Tokunaga, principal of Fukuoka Girls' School, Japan: "General MacArthur has granted us permission to raise our flag of the morning sun anytime we want to from now on. He asked us to make it only the symbol of peace founded upon righteousness and freedom. With tears of thanks we raise the flag once more high in the air with our sincere prayer to make it the real symbol of peace. Is it possible? It is hard and difficult but we must do it. The responsibility is on our shoulders. I recall the words of the psalm which says, 'Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.' With the help of Christians all over the world we Christian Japanese must take the responsibility."

Korea

"CENTER VACATED—SINGING DOXOLOGY—STARTING REPAIRS IMMEDIATELY." This cable brought the good news that the Tai Wha Community Center in Seoul has been returned to the Woman's Division of Christian Service. At the beginning of the war this beautiful new building, the home and the compound were declared alien property and sold to the city as a police station. All furnishings were sold and the home used as a dormitory for policemen. Due to the influence and work of the missionaries on the field, the deed was returned to the Woman's Division of Christian Service in 1947 and the home vacated, so missionaries have been living and working in this building. After many delays, the police force has been able to secure other headquarters and now the beautiful three-story building will be immediately put into condition for the service for which it was built by Week of Prayer Funds in 1938. This center has been the most outstanding piece of social service work in Korea, as well as being the pioneer in this field. All are rejoicing over its return. Crusade Funds will help with the repairs.

Brazil

Miss Sarah Bennett, missionary teacher in Instituto Metodista, Ribeirao Preto, writes: "Dina Rizzi (head of the Primary Department, who studied at Scarritt in 1941) is a very happy person these days for she has reached her goal of 150 children matriculated for the primary school. She says that for years she has wanted this number before school opened. We have had to refuse as many places in the kindergarten as we have accepted. We could easily have two kindergartens this year if we had the space and another teacher. We have also had to close the matriculation in all of the grades except the fourth, for the classes are full. We raised our prices, too, this year, so you see it is really because the people want their children to study here."

Mexico

Miss Mamie Baird writes from Cortazar: "We are seeing the results of having a pastor on this rural circuit. Fine developments are noticeable at Suchitlan, where I have worked alone so many years. We have begun new work in Jaral and will probably renew work in Vallagran next year. The pastor has visited a new village in the Valle municipality and I have renewed work in a village really outside our bounds but where lives a family that attends our Cortazar church. There are good prospects of opening work in another village. *What we need is more workers,* especially to train the local people to do the work themselves. We haven't money to pay trained people from the city, even if they were willing to come. We must depend upon our local people. We need the right kind of rural training institutes."

Cuba

Beginning with 3 members received into church membership in May, 1943, the church in Baguanos has grown until now it has 3 organized congregations with 120 members "in full communion" and some 50 active candidates. There are 459 enrolled in the different Sunday schools, with an average weekly attendance of 244.

Bulgaria

Many requests have come to us for information about our work in Bulgaria and especially for word concerning our American Girls' School in Lovetch. In August, the government issued an edict that all foreign schools must close. Miss Turner, the principal of the school, made a request that the school be allowed to continue as it had conformed to all government regulations, and through the American State Department similar request was made. The petition was refused and the school closed.

The school has had a great history of sixty-two years of beautiful and effective service to the young women of Bulgaria and to the church.

Miss Mellony Turner and Miss Ruth Wolfe, the two missionaries, have accepted work for one school year in schools of the Congregational Church where they are greatly needed. Miss Turner is in Athens, Greece, and Miss Wolfe in Istanbul, Turkey.

The Place of the Church in Rural Work

By REV. J. C. B. SINGH*

FOR THE past fourteen years, I have been in Christian work in rural areas of Bastar State, India, and what I am about to present is the result of personal experience. I feel that the church should be central in the Christian program in the rural areas. Its influence and leadership must be felt in all areas of life. The first sphere of rural life for which the church should minister is the health of the home and of the community.

In our district, we have tried through our Rural Training Center to set up a program in every village to insure general cleanliness, to dig manure pits, to have a small medicine box with every preacher-in-charge, and with other workers who know how to administer medicines, and help people locally in cases of ordinary diseases and to make arrangements to send serious cases to the hospital. In every circuit Health Week is observed once a year. Throughout the week, people attend magic-lantern lectures and addresses on health given for the occasion. Every home is encouraged to have a vegetable garden. This year, small fruit trees were distributed in this program.

The second sphere of village life in which the church should be central is the economic condition of our rural people. There is no reason why our people should be in want if they are true followers of our Lord Jesus Christ, who has freed them from fear and superstition and ignorance which were sapping their life blood. The average non-Christian villager spends, in a year, one-fourth of his earnings on witch doctors and the money lender.

Most Christians are either weavers or farmers or both. By observation we have found that those farmers who have weaving as a supplementary occupation are well off, but the exclusive farmer or weaver is always in want. Here again our Rural Training Center plays a very important role in showing the farmer better ways of cultivation (such as the conservation of his manure through compost making), and in teaching better weaving methods with improved looms. The idea of co-operation is also being fostered and there are scattered cases where farmers have helped each other in plowing when cattle died and there was a great scarcity of draught animals. Weavers in general help each other. An annual exhibition where garden products and handicrafts and the like are shown and prizes given is helping to enlarge the interests and efforts of the villager.

The third sphere where the church should be central is in education. By education I mean useful everyday working education, not decoration. We have found by experience that the day school is a waste of money and time in the rural areas, unless the economic condition of the villager is much improved. He needs all hands at work in the fields or craft to eke out his and his family's meager living. Still, there is a dull season in the rural areas. In our part of the country that is the period between January and April when most of the crop is gathered and there is a gap before the sowing season. Spring has come and there is an inclination to be lazy.

During this period we have schools which are known as Three-Month-Schools. The goal of the school is to take the community as a whole, men, women, and children of school-going age, and educate them. The school is organized to serve all areas of life and projects dealing with health, language and arithmetic, skills, crafts, and social and recreational opportunities. These schools are not thrust upon the group, but are opened upon invitation from the village. In the month of October, the matter is presented and those villages which avail themselves of the opportunity are requested to provide accommodation for the school and the teacher whom we shall send. They report by the last week in December if the place is ready. These places may vary from a cow shed or a mango tope to a first-class village guest house.

The program of the school is planned with everyone in mind. Usually teachers are sent two by two. If possible, we try to get a husband and wife. Children are free in the morning while mothers are engaged in cooking and

A CORRECTION

The January issue of *The Methodist Woman* carried the *skit* entitled "All Ye That Pass *By*," in which the statement was made that "*food has gone up 300 per cent since 1939.*"

This statement, according to statistics, is technically incorrect. The group writing the skit probably based this generalization on the fact that in June, 1948, when the skit was written, *some* foods cost *almost three times* what they had cost in 1939. Retail food prices in large cities, according to the Bureau of Labor Statistics, averaged 214.1 in June, 1948, as compared with 93.6 in June, 1939. Meat, poultry, and fish were 255.1 as compared with 96.6; fish was 299.3 as compared with 97.3. This last meant that the cost was *more* than *three times* that for a comparable period in 1939.

We regret the publication of any error at any time.

[1] Rev. J. C. B. Singh is district superintendent of The Methodist Church in Jagdalpur, Bastar State. This paper was presented to the members of the World Christian Rural Fellowship because of the lucid manner in which Mr. Singh discusses issues which are of major importance today both in India and in the world at large. Used with the kind permission of the author and of the India Christian Rural Fellowship.

athers are busy elsewhere. So the children are taught in the morning. After feeding the family, the women are free in the early afternoon, so they are taught during that period. The men and bigger boys come at night when the work is over. For three months the school becomes the center of activity and interest for the village.

On the closing day there are sports and other celebrations with prizes, given for attendance, good work, cleanliness, etc. This along with Play Day, which is planned during the school period, and an occasional drama, enriches the otherwise drab life of the village. And in this way the church through its all-round program ministers to another sphere of life, the social and recreational life of the village. Where we have had these short-term schools consecutively for five years, we have found a great change for good coming into the whole of the community. The village and the people are clean, there are fewer problems brought before the *panchayat* (council of village elders), people take part intelligently in the worship, and the church attendance is marvelous. In situations like these the church grows, and in turn it uplifts the rural community.

The Strength of the Church

In order to sponsor a program of this kind, the church must be full of hope and vitality. Its vitality will depend upon:

1. Faith in the rural way of life. The person who is at work in the village should not be there because the bishop of some council has sent him there, but because he feels the urge in him to go and because he has the conviction that the only way to lift the villager is to live with him and work with him. He must feel that farming and the occupations of the villager are God-given tasks and the performing of them ennobling and sacred. Then he will be able to lead the rural church into new life.

2. Faith in Christianity as a way of life affecting all of life, the whole of man. We are taking a short-sighted view of the richness of life if we try to save the soul of man and allow his body to remain covered with the filth of social and economic ills. I feel we need a philosophy of Christian living which will consider the whole man, his needs and his environment. But even when we have our philosophy formulated, it is a very different matter to go and do something about it. So often we fail to make the practical approach to the people among whom we are privileged to work. We find it much easier to preach and teach than to get down to brass tacks and do something about solving their problems. Jesus met all man's needs and we must seek to do the same.

DATES TO REMEMBER

1. ***National Family Week***
   May 1-8
   Theme: "*Home Builders Are World Builders*"
2. **May Fellowship Day May 6**
   Theme: "Freedom's Foundation—*The Christian Home*"
3. **National Seminar July 22-August 3**
   National Training School, Kansas City, Mo.
   Theme: "The Local Church Woman Building a World Christian Community"

3. Leadership with a vision. It is natural for even an enthusiast to get into a rut if things do not go according to his way of thinking or progress rapidly enough. The village is a place where things will not happen overnight. The final goal must not be obscured though progress be slow and the rut, the easy way of life, too often followed. There should always be the far look, the clearly defined objectives, the vision of what is to be.

4. A program integrated into the life of the village. Nothing foreign should be thrust upon the people nor should the program be dependent on someone from the outside lest it work as long as the person is present and then dies with him when he leaves.

From where are we to get such leaders and so many? The all-India rural area is tremendous. Leaders will come from the theological colleges, agricultural institutes, and special training centers. But these are not enough. Not only are they too few in numbers, but they have their handicaps. Most of them cannot work without four or five secondary grade workers to help them. We need local leaders, the people of the soil, already engaged in farming, earning their livelihood, born in the village and to be buried there. We have them all over India. These are the men we must use.

Training Local Leaders

Local leaders must be trained for their work, so every year in the month of March or April when rural people are free to come away from their village they are called to an institute. From all over the district they gather for one week and are given intensive training. This has been going on now for eleven years and last March we had 106 attending the institute.

The courses followed in their training have been:

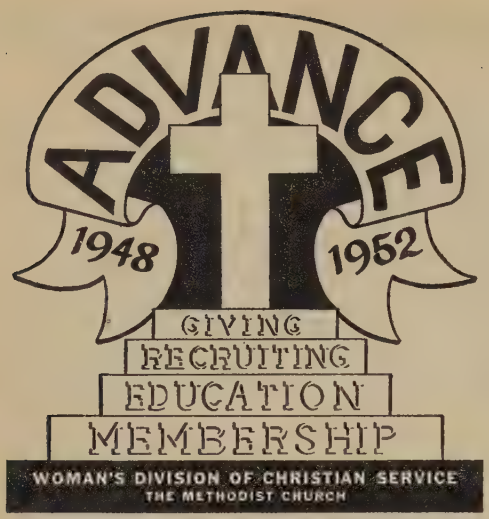
(*a*) The enrichment of personal religious life. For this there are the early personal devotions and then group devotions when all come together and are led in worship by an able leader, and also the night evangelistic meetings.

(*b*) The mastery of materials of worship, e. g., the Lord's Prayer, Beatitudes, Psalms, songs, and choruses which they will be using in their daily and Sunday worship services.

(*c*) Methods of work. In this they are taught how to conduct simple services of worship, engagements, burials, and other services.

(*d*) Social Service. In this work they have been taught sanitation, village uplift, the administration of simple remedies and methods of adult literacy work.

(*e*) Handicrafts including brick making, tile and rope making, bamboo work and leather work. We have some local leaders who have made tiles for their own houses and have earned money in their off-time by making and selling tiles.



Advance Opportunities

IMPORTANT INTERVIEW

By CATHERINE SCHREIBER

Setting: Desk or table with chair for Interviewer; three other chairs.

Cast: Interviewer seated behind desk or table;
Three Secretaries of Literature:
Mrs. Ima Dilatory
Mrs. Mona Middleway
Mrs. Erma Energetic (*carries copies of magazines with her*)

Interviewer: (*enters briskly; speaks before being seated behind desk*): Station WSCS is planning to give the Department of Literature a fifteen-minute period on the Methodist Radio Network, and three possible promoters are coming to be interviewed. *One* of them will get the job. Let's see *which one* it will be! (*Sits down, gets out pad, pencil, etc., as the three women enter. She rises, greets them, and asks them to be seated. Mrs. Dilatory sits nearest the desk.*) What is your name, please?

Mrs. Dilatory: My name is Ima Dilatory.

Interviewer: You are a secretary of Literature in your society, I believe?

Mrs. Dilatory: Yes, I am.

Interviewer: One of your important duties, I understand, is to promote subscriptions to your two magazines, THE METHODIST WOMAN and WORLD OUTLOOK. What do you think of these magazines?

Mrs. Dilatory: Oh, I think they are very nice.

Interviewer: You, yourself, read them, of course?

Mrs. Dilatory: Yes, sometimes. I have so much to read, I don't have time for everything. I belong to the Book-of-the-Month Club, and I take *Time* and *Life* and *Reader's Digest* and the *Ladies' Home Journal* and several other magazines. One just has to be up on what is going on in the world these days.

Interviewer: You have a varied assortment; but you did not mention THE METHODIST WOMAN or WORLD OUTLOOK. You are a subscriber, of course?

Mrs. Dilatory: No, not exactly. I have some sample copies sent to me from headquarters.

Interviewer: Did you succeed in getting any new subscribers in your church?

Mrs. Dilatory: No, I wasn't able to get a single one.

Interviewer: Did you get the old subscribers to renew?

Mrs. Dilatory: They didn't all renew. I don't know why. I guess I'm not a very good promoter. I never could sell anything.

Interviewer: Mrs. Dilatory, I am reminded of what a life insurance salesman told me about salesmanship. You won't be offended if I tell you what he said? It was this: Ask yourself three questions —How much do I know about this project? How much do I believe in it? How much work am I willing to put into it? If you answer these rightly, you will have success whether you are trying to sell insurance, shoes, laces, books, or magazines.

Mrs. Dilatory: I'm sorry I haven't done better. I know I am not suited to this work, and I'll be glad to be relieved of this rather thankless job next year.

Interviewer: Now, please don't say that. Think it over, pray it over, and try again. Remember, this is part of our Master's work. That is all. . . . And now the second candidate, please. What is your name?

Mrs. Middleway: My name is Mona Middleway.

Interviewer: You are also a promoter for the magazines, aren't you? (*She nods.*) How long have you had this office?

Mrs. Middleway: Two years.

Interviewer: And do you enjoy the work?

Mrs. Middleway: Yes, I think I can say that I do. I hardly ever have to go around soliciting subscriptions, because the women just hand me the money for their renewals when they happen to find it convenient, and I send off the subscriptions just as they come in, when it is convenient for me.

Interviewer: H'm— I see. What success have you had with new subscriptions?

Mrs. Middleway: Well, I would say middling success. In these two years I have kept up the average of subscriptions, and that's something.

Interviewer: Haven't you contacted your new members, or the young mothers and shut-ins who can't attend the meetings, or the young people?

Mrs. Middleway: No, I really haven't. It takes so much time to do that, and I'm such a busy person.

Interviewer: It seems to me you have neglected a most important field. WORLD OUTLOOK especially appeals to young people, and even to the men of the church; to everyone who is interested in our Methodist missionary work. Won't you try to cultivate this neglected field?

Mrs. Middleway: Well (*hesitantly*), I'll try, but I don't expect to have much success.

Interviewer: With a little enthusiasm you could do much. That is all— Now, for our third candidate. Your name, please?

Mrs. Energetic: I am Erma Energetic (*she smiles eagerly*).

Interviewer: You are a promoter of these same magazines?

Mrs. Energetic: Yes, indeed. I am happy to be in this work.

Interviewer: Fine! Would you like to tell us what success you have had in getting subscriptions?

Mrs. Energetic: Oh, yes, I would. I have succeeded in getting *every officer* in our society to subscribe to THE METHODIST WOMAN (*holds it up*), and, in fact, over half our members are now subscribers. I send in all the subscriptions in alphabetical order on the first of every month so that no one will miss a copy.

Interviewer: Tell us more of your methods.

Mrs. Energetic: Well, first I used my head! For several years I was in business and I found it necessary to know details. So, when I was asked to become the secretary of Literature and Publications, and to promote our magazines, I began to study them in detail— though I had been a subscriber for years. It was thrilling! There was a wealth of information about our work around the world, and I found a sentence here or a paragraph there that I could quote in approaching the women about subscribing.

Interviewer: You believe, then, that information is basic?

Mrs. Energetic: Certainly, for information brings inspiration. When women *know* about our work all over the world, they are eager to pray for its success, and to help support it with their money.

Interviewer: Do you think the great work of the Woman's Society of Christian Service could be done without these magazines of information?

Mrs. Energetic: I am sure it could not. THE METHODIST WOMAN, especially, is our guidebook; it's our circulatory system; it's a bridge bringing information from officers to societies, from leaders to members. What I'm trying to say is—*It is indispensable.*

Interviewer: You seem to have reached the peak of perfection as circulation promoter. I wish we had hundreds like you.

Mrs. Energetic: Oh, I'm not satisfied yet. We need every member as a subscriber and reader, and we're still far from that goal.

Interviewer: That is splendid, Mrs. Energetic. With your enthusiasm and information and ideas you are just the woman we need on our Methodist Radio Network, especially on Station WDCS, to promote our magazines. Would you like that?

Mrs. Energetic: I certainly should. I'll start right away, studying up interesting things to say.

Interviewer: And now, do you, Mrs. Dilatory and Mrs. Middleway, have anything to say before we close this interview?

Mrs. Dilatory: As for me, I am deeply humiliated. And I'm not going to think of giving up my job. I'm going to change this "thankless job" into a "thrilling job." It's no wonder I couldn't do anything when I wasn't much interested myself.

Mrs. Middleway: And I'm going to work harder. I'm going to begin right now on that neglected field you spoke about. And you may be sure I'll always listen in on our program to hear some of Mrs. Energetic's new methods of approach and to catch her enthusiasm.

Interviewer: Thanks to all of you. This has been a very profitable interview, I am sure. (*All exit.*)

Special Memberships

"HONOR to whom honor is due" is a worthy aim at all times. In the work of the Woman's Society of Christian Service a twofold method is offered through Special Memberships by which this is accomplished, and also by which additional revenue is secured for the society. In many conferences these memberships are already largely featured, one conference reporting eighty-one within the year; in other cases, a further stress will be a method largely new.

On page 19 of the *Handbook on Finance,* the following types of memberships are listed:

Honorary Baby Membership (through 5 years)	$ 5.00
Honorary Junior Membership (from 6 through 11 years)	$ 10.00
Honorary Youth Membership (from 12 through 23 years)	$ 15.00
Adult Life Membership	$ 25.00
Honorary Life Membership	$100.00
Honorary Life Patron	$300.00
Memorial Membership	$ 50.00

And the statement is also made that "Funds for these memberships are sent through regular channels

of finance and credit is given on the pledge of the local, the district, and the conference Woman's Society of Christian Service. It should be understood, however, that societies in the local church and in districts and conferences will use this method to secure extra funds for the work of the Woman's Society of Christian Service and that such funds for memberships will be an *additional gift*. Each person honored in this way receives a special certificate, and special pins are provided for Adult Life, Honorary Life, Honorary Life Patron, and Wesleyan Service Guild Adult Life Memberships.

"A Memorial Membership gives an opportunity for families, societies in the local church, in the districts and conferences to honor loved ones who have died. Gifts received for Memorial Memberships, as part of the appropriations of the Woman's Division, help pay retirement salaries for missionaries and deaconesses."

One conference (Indiana, 1947-48) offered a series of awards to the various districts comprising it, at all age levels: an Adult Life Membership to the district reporting the greatest number of Adult Life Members secured within the year; an Honorary Youth Membership for the greatest number of Honorary Youth Memberships; Junior for Junior; Baby for Baby.

A very small Woman's Society with an average attendance of only seven, reported three junior memberships during 1948.

In another instance, a society gave an Honorary Baby Life Membership to every new baby born during the year, and has a special ceremony in June with all babies present. In a large frame covered with theatrical gauze, each baby, held by its mother or grandmother, is shown as a "living picture." In another church, one young person is chosen each year for outstanding work done in the church, and an Honorary Youth Membership presented.

Last fall the Woman's Society of Christian Service of the St. Mark's Methodist Church, Fort Worth, Texas, gave a Life Membership to a long-time friend and active member of the Woman's Society for thirty-four years—Mr. James P. Hix, aged 86. He himself has given four Life Memberships, one Honorary Baby, and one Memorial Membership to the Woman's Society through the years. Mr. Hix is a retired mail carrier.

In Morgan, Texas, with a membership of thirty-four in its Woman's Society of Christian Service, fourteen Adult Life Memberships and two Honorary Baby Memberships were presented on the Day of Advance. This made every child in the entire church an honorary member in one age grouping or another; while twenty-four of the thirty-four adult members (including all officers) have Life Memberships.

There seems no danger as might at first be feared, that stress over these Special Memberships will mean a sudden rise in giving which cannot be maintained. In those organizations where it has been most emphasized, the enthusiasm has been sustained, with newcomers eager to participate, and with individuals to be thus honored each year.

Officers' Training Day

In the near future a leaflet on the *Officers' Training Day* will be available. In the meantime for those who may be wishing to observe this day, the following is an abridged form of the leaflet.

Constantly new officers are taking up their duties in the Woman's Society of Christian Service. In order to have a well functioning society every officer should know what her task is and all the officers should be united in their promotion of the total program.

The Officers' Training Day helps to accomplish this. It should be held as soon as feasible after the election of officers, in May, if possible, by all means by June. Each officer will then have the materials defining her duties and can get her work started before the summer. (She, of course, will continue to plan during the summer.) If possible, an entire day should be devoted to this training of the leaders of the society. There needs to be adequate time for each officer to discover and understand her duties; for united planning to be done; and also for the strengthening of the fellowship of the group.

I. Materials

Materials should be ordered well in advance from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

(1) The following are necessary as a minimum requirement:

- Program and Worship booklet packet (60 cents)
- *A Guide* (15 cents)
- *Officers' Letter File* (35 cents)
- *Record and Report Book* (50 cents)

(or for a very small society, a copy of the *Modified Plan* with Report blanks (10 cents) to be secured from the district promotion secretary or Room 513, 150 Fifth Avenue, New York 11, N. Y. (Wherever possible the *Record and Report Book* should be used.)

Of the following, one copy for each person (with exception of the *Advance Clipper*):

- Officers' leaflets (free)
- *Your Report—A Measurement of Progress* (free)
- *How Wide Are Our Hearts* (free)
- Calendar booklet (5 cents)
- *Advance Clipper* (5 copies, free are sent to each society)

(2) *Additional materials* (very valuable):

- Handbooks on each line of work (15 cents)—Promotion, Finance, Spiritual Life, Missionary Education, Christian Social Relations and Local Church Activities, Student Work, Status of Women
- Chart of the Quadrennial Advance (20 cents)

II. Program for the Day

If you have not elected all the officers, decide which officers shall do "double or triple" duty. (See *Modified Plan in A Guide*, p. 59.)

A simple plan of procedure for the training period will be for each officer and chairman of committee to read from *A Guide* her duties.

III. Following this, each officer who sends in reports should be given the first quarterly blank, in order to examine it to see if she understands how to fill it out. This report blank gives her a general outline of her duties. She should also be given the leaflet, *Your Report—A Measurement of Progress*.

IV. Consideration of the Advance Program

Discuss the Check Sheet in the February issue of the *Advance Clipper*—then answer the following questions:

(*a*) How long a period does the Advance cover?

(*b*) What are the four Goals?

(*c*) What is the Responsibility List?

(*d*) How many members should your local society add this year in order to meet our part of the first Goal? (see Membership Committee, pp. 39-40 of *A Guide*).

(*e*) What does the second Goal cover? How can we advance along these lines in our society?

(*f*) What is the Goal in regard to subscriptions to The Methodist Woman and World Outlook? How many additional subscriptions should our society have?

(*g*) How can we present the challenge of life service to the youth in our church?

(*h*) What percentage of increase in our giving to missions is asked? How much is this for our local society?

(*i*) Why do we need an *Advance Program?*

After working out the answers to the above, discuss how your society can make the advance asked. Emphasize the need of prayer for each other and for the Advance Program of the society.

V. As each officer, and chairman of the committee leaves she should take with her the material that she needs to help her as she works out her plans—the free leaflet on her duties, the *Calendar, Your Report —A Measurement of Progress*, her letters from the *Officers' Letter File*, and the *Handbook* on her line of work. Each chairman of a circle should have the leaflet on *Circles*. The president could well have a copy of each *Handbook*, but will especially need the *Handbook on Promotion* and the *Handbook on Finance*. As each person leaves this Training Day, she should feel that she knows how to "tackle her job," and she should carry with her the consciousness of the co-operation and support of every officer.

Symbol for Advance

From now on you may recognize the special Advance pages in The Methodist Woman, by the Symbol for Advance which appears for the first time here, and in the May issue of *Advance Clipper*. A short statement accompanies the cut in the *Clipper*, expressing appreciation of the interest shown by the forty or more contestants and the groups behind them. Only one could be chosen, but each showed evidence of a devotion and earnest thought which should enrich the life of the society locally in one way or another—for it is to be hoped that all this creative thinking will be put to various good uses. Many of the ideas submitted reflected the local occupations or environment familiar to the sender. This is good. When we reach the point where everything we see reminds us of Advance in the Christian cause, we shall have "lifted our present level" spiritually by more than the familiar 33⅓ per cent.

Electros of the Advance symbol may be purchased from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. In two sizes: ⅞ inch, $1.75; 1¼ inches, $2.00.

Toward the Deepening of Our Prayer Life

A *Guide to Prayer* is a plan being used in the Cincinnati District of the Ohio Conference, which may well be shared with other groups. A copy of a brief timely meditation and suggestion for prayer is sent monthly to each local president, urging that it be used during the business session when the largest number of members is present. This in no way takes the place of a devotional service, but is a plan to promote "united prayer for the work entrusted to us—that prayer may be the center of our work and action." Each woman is urged to make this a daily practice as well as its being a society practice. When observed in the society, a circle of prayer formed by the joining of hands, increases the sense of fellowship, and helps each woman to feel that she is truly participating in the prayer.

By MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

Wives of "Theologs" Organize

A NEW SOCIETY has resulted from a study course. Mrs. M. E. Tilly had time not only to serve on the President's Civil Rights Committee but to teach a course on the Woman's Society of Christian Service to the wives of the theological students at Emory University, Atlanta, Georgia. For several weeks the young wives studied the organization, its purpose, and its scope of work. As a project of the course, they set up a model society with all the officers and committees. By that time they were so "sold to the idea" that they decided they would make their project real and would actually organize themselves into this "model" society. These are a few of the young wives who are charter members of the Woman's Society of Christian Service of Emory University.

Wives of "theologs" organize at Emory University, Atlanta, Georgia. (Left to right: Mrs. W. T. Cross and son Paul, Mrs. J. H. Holden, Jr., Mrs. E. A. Bailey, (top) Miss Elizabeth Royer, (lower) and Mrs. William E. Curl

EVERYONE WORKS

From Kingsburg, California (Fresno District), comes this plan for giving every member some part in the program of the society:

"When the program for the new year is being set up, the program committee studies the membership, divides it into committees of ten (there are ten general meetings a year) and chooses a key woman from each committee to act as chairman of the committee. The program committee tries to balance the committees so they will be of as nearly equal strength as possible, taking into consideration musical talent, speaking ability, and other types of leadership.

"The chief idea is that every member is on a committee and every member does something. Even the shut-ins are placed on a committee and they have been very happy to make a contribution even though it may be just a bouquet of flowers or furnishing coffee for refreshments. (It usually results in the chairman making a call on the shut-in which is an added service!)

"These committees are published in the yearbook and as each committee is called together it is stressed again and again that this is their only time to serve at a general meeting, therefore each committee goes into its work, giving its best, and it is surprising and gratifying to see how much effort these women are willing to expend to have excellent programs well planned from details up! The Executive Committee worked out *'Do's'* for each committee and this list is before them as they make plans:

"Publicity:

Telephone calls
Send invitations (may be simple or elaborate as committee desires)
Put notice in local paper
Put notice in church bulletin
Put a write-up of the meeting in local paper

"Decorations:

Provide and decorate for the meeting in rooms or sanctuary as used
Also take care of decorations for all Sunday church services of the particular month assigned

"Arrangements:

Provide hostesses at door to greet the women, especially newcomers

"Nursery:

Provide a nursery for small children

"Program:

Responsible for total program of the day
Worship service
Use special music
Provide refreshments
Make or have attractive programs printed for the day

"Newcomers or Visitors:

Each new person to be introduced from the floor through the use of mixer games or other methods

"This, of course, is flexible and each committee can express its own personality in getting the work done, but everyone works!"

Advice for Advance

"**A**dd another member
Dedicate your talents to His service
Vary your programs to maintain interest
Attend meetings regularly
Never fail to report
Continue to inform yourself
Earnestly pray, pledge, and pay."

MRS. SAM T. EVANS,
Promotion Secretary,
South Central Jurisdiction

Summer School Opportunities

MISS ELIZABETH STINSON and MISS HELEN JOHNSON, *Secretaries, Woman's Section, Division of Education and Cultivation*

Jurisdiction Schools of Missions and Christian Service, 1949

CENTRAL JURISDICTION, Gulfside, Mississippi.....August 8-14
Dean: MISS FLORENCE TEAGUE, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: MRS. KELLY JACKSON, 2220 Madison Avenue, Baltimore, Maryland.

NORTH CENTRAL JURISDICTION, Lake Forest Illinois.....June 8-15
Dean: MRS. ALAN K. LAING, 1107 West Charles Street, Champaign, Illinois.
Chairman of Committee: MRS. ALAN K. LAING, 1107 West Charles Street, Champaign, Illinois.

NORTHEASTERN JURISDICTION, Syracuse University, Syracuse, New York.....June 21-28
Dean: MRS. H. C. LEONARD, 645 West Ellet, Philadelphia, Pennsylvania.
Chairman of Committee: MRS. WILLIAM T. ANDERSON, 34 South Hunter Avenue, Auburn, New York.

SOUTH CENTRAL JURISDICTION, Mt. Sequoyah, Fayetteville, Arkansas.....July 5-15
Dean: REV. HORACE W. WILLIAMS, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: MRS. G. W. DAMERON, 2663 Wisteria Street, New Orleans 17, Louisiana.

SOUTHEASTERN JURISDICTION, Lake Junaluska, North Carolina.....July 12-20
Dean: MISS FLORENCE TEAGUE, 810 Broadway, Nashville 2, Tennessee.
Chairman of Committee: MRS. C. P. HARDIN, 14 Nokomis Circle, Knoxville, Tennessee.

Conference Schools and Institutes

ALABAMA—Huntingdon College, Montgomery, Alabama.....June 6-10
Dean: DR. W. E. CALHOUN, care of Foster Street Methodist Church, Dothan, Alabama.

BALTIMORE—Westminster, Maryland.....July 24-29
Dean: DR. W. W. DELAPLAIN, 516 North Charles Street, Baltimore 2, Maryland.

CALIFORNIA-NEVADA—College of the Pacific, Stockton, California.....August 15-19
Dean: Mrs. F. W. Batten, Box 142, Dos Palos, California.

CENTRAL ALABAMA—Daniel Payne College, Birmingham, Alabama.....July 4-9
Dean: MRS. P. M. GIBBES, 26 Arlington Avenue, Greer, South Carolina.

CENTRAL KANSAS—Bressee Park School, Hutchinson, Kansas..July 25-29
Dean: DR. C. A. CHOATE, 307 Derby Building, Wichita, Kansas.

CENTRAL NEW YORK—Keuka College, Keuka Park, New York. August 2-5
Dean: MRS. CARL STEINHEIMER, Clockville, New York.

CENTRAL PENNSYLVANIA—Lycoming College, Williamsport, Pennsylvania.....July 10-15
Dean: MRS. DUNNING IDLE, 143 Chambersburg Street, Gettysburg, Pennsylvania.

CENTRAL TEXAS—Southwestern University, Georgetown, Texas, August 22-26
Dean: MRS. E. L. REID, 301 Bellevue, Cleburne, Texas.

CENTRAL WEST—St. Louis, Missouri.....June 20-24
Dean: MISS JOSEPHINE C. BANKS, 4211 Cook Avenue, St. Louis, Missouri.

COLORADO—Estemere Lodge, Palmer Lake, Colorado.....July 6-8
Dean: MRS. JOHN L. SPARGO, 1551 South Humboldt Street, Denver, Colorado.

DAKOTA—Pactola, South Dakota.....July 12-15
Dean: MRS. V. V. DAVIS, 327 South Spring, Sioux Falls, South Dakota.
Poinsett Camp.....August 23-26
Dean: MRS. V. V. DAVIS, 327 South Spring, Sioux Falls, South Dakota.

DELAWARE—Maryland State College, Princess Anne, Maryland..July 10-16
Dean: MRS. CARRIE W. HENRY, 1311 Tatnall Street, Wilmington 13, Delaware.

DETROIT—Adrian, Michigan.....June 26-30
Dean: MRS. B. R. DONALDSON, 22712 Nona, Dearborn, Michigan.

EAST OKLAHOMA—Camp Egan, Oklahoma.....July 31-August 5
Dean: MRS. J. B. SLAIGHT, Muskogee, Oklahoma.

ERIE—Chautauqua, New York.....August 21-27
Dean: MRS. P. W. BURT, 1902 B Apartment 4, Buffalo Road, Erie, Pennsylvania.

FLORIDA—(Central Jurisdiction)—
Secretary of Missionary Education: MISS KARLENE D. CHILDS, Boylan-Haven School, 1214 Jessie Street, Jacksonville, Florida.

FLORIDA—Florida Southern College, Lakeland, Florida.....August 1-5
Dean: MRS. FRED MARTIN, 310 West Duval Street, Live Oak, Florida.

GENESEE—Camp Wesleyan, Silver Lake, New York.....July 10-21
Girls' School.....July 10-16
W.S.G. Weekend.....July 16-17
Women's Institute.....July 17-21
Dean: MRS. DANA R. SCUTT, Cuba, New York.

HOLSTON—Sullins College, Bristol, Virginia.....June 13-17
Dean: REV. W. M. SEYMOUR, First Methodist Church, Knoxville, Tennessee.

IDAHO—Willowa Lake Camp.....July 25-29
Dean: MISS MARGARET BILLINGSLEY, 150 Fifth Avenue, New York 11, N. Y.

ILLINOIS—Illinois Wesleyan University, Bloomington, Illinois..June 20-25
Dean: MRS. JUAL FORD, 2016 South State Street, Springfield, Illinois.

INDIANA—Bishop Roberts Park, Rivervale, Mitchell, Indiana....July 10-15
Dean: MRS. FRANK ELLIS, 2710 Hollywood, Lincoln Heights, Jeffersonville, Indiana.

IOWA-DES MOINES—Grand View College, Des Moines, Iowa, June 29-July 1
Dean: MRS. VINSON GOOS, Silver City, Iowa.

KANSAS—Baldwin, Kansas.....July 18-22

KENTUCKY—Sue Bennett College, London, Kentucky.....August 15-19
Dean: MISS JULIET J. POYNTER, 527 Washington Street, Shelbyville, Kentucky.

LEXINGTON—Bishop Roberts Park, Rivervale, Mitchell, Indiana..July 3-9
Dean: MRS. W. P. KELLOG, 635 South Center Street, Springfield, Ohio.

LINCOLN LEADERSHIP TRAINING SCHOOL—Kentucky State College, Frankfort, Kentucky.....June 19-25
Dean: MRS. G. W. HUMMEL, 120 Alumni Avenue, Hopkinsville, Kentucky.

LITTLE ROCK and NORTH ARKANSAS—Hendrix College, Conway, Arkansas.....June 20-24
Dean: MRS. J. R. HENDERSON, 110 N. Cedar, Little Rock, Arkansas.

LOUISIANA—Centenary College, Shreveport, Louisiana, August 29-September 2
Dean: REV. E. R. HAUG, Leesville, Louisiana.

LOUISVILLE—Lindsay Wilson College, Columbia, Kentucky...August 8-12

MEMPHIS—Lambuth College, Jackson, Tennessee..August 29-September 2
Dean: MRS. CHARLES M. HENDERSON, 2020 Nelson, Memphis, Tennessee.

MICHIGAN—Albion—Albion, Michigan.....June 26-29
Dean: MRS. R. W. FENNER, 128 W. Chart Street, Plainwell, Michigan.
Bay View—Bay View, Michigan.....June 20-23
Dean: MRS. R. W. FENNER, 128 West Chart Street, Plainwell, Michigan.

MINNESOTA—Hamline College, Minneapolis, Minnesota.....July 11-14
Dean: MRS. GEORGE WALKER, 13 Tenth Avenue, Hopkins, Minnesota.

MISSISSIPPI (Central Jurisdiction)—Gulfside, Mississippi.
Dean: MRS. H. C. DUBRA, 304 Independence Street, Brookhaven, Mississippi.

MISSISSIPPI—Seashore Camp Ground, Biloxi, Mississippi....August 15-19
Dean: MRS. R. R. PRIDDY, 436 Marshall, Jackson, Mississippi.

MISSOURI AREA—Central College, Fayette, Missouri.....July 25-29
Dean: REV. P. C. IRWIN, Mexico, Missouri.

MONTANA—Billings, Montana (Rocky Mountain College).....July 18-22
Dean: MRS. J. F. McALEAR, Polson, Montana.

NEBRASKA—Wesleyan University, Lincoln, Nebraska, August 29-September 2
Dean: REV. W. L. JEWETT, Sidney, Nebraska.

NEW JERSEY—New Jersey Methodist Conference Center, Pemberton, R.D., New Jersey.....July 18-23
Dean: MRS. J. R. STEWART, 100 Kings Highway, Haddonfield, New Jersey.

NEW YORK EAST—Shelter Island, Long Island, New York, July 25-August 2
Dean: MRS. G. E. TRANSOM, 90 Thomas Avenue, Baldwin, Long Island, New York.

NEWARK—Hackettstown, New Jersey.....July 9-16
Dean: Mrs. M. O. Williams, 222 Christie Street, Leonia, New Jersey.

NORTH ALABAMA—Birmingham Southern College, Birmingham, Alabama.....August 29-September 2
Dean: MRS. L. L. JACKSON, 1413 Cleburn Avenue, Birmingham, Alabama.

NORTH CAROLINA (Central)—Bennett College, Greensboro, North Carolina.....June 20-25
Dean: MISS ISABELLE R. JONES, 331 College Street, Asheville, North Carolina.

NORTH CAROLINA and WESTERN NORTH CAROLINA—Pfeiffer College, Misenheimer, North Carolina.....June 12-17
Dean: MRS. C. M. WAGGONER, Pfeiffer Junior College, Misenheimer, North Carolina.

NORTH DAKOTA—Wesley College, Grand Forks, North Dakota..July 12-14
Dean: MRS. GEORGE TRYDAHL, Thompson, North Dakota.

NORTH GEORGIA and SOUTH GEORGIA—Wesleyan College, Macon, Georgia.....September 12-16
Dean: REV. H. C. HOLLAND, 317 East Ponce de Leon Avenue, Decatur, Georgia.

NORTH INDIANA—Epworth Forest, Leesburg, Indiana.....June 20-24
Dean: MRS. H. M. SMITH, Sheridan, Indiana.

NORTH IOWA—Mt. Vernon Branch of North Iowa Institute.....July 6-8
Director: MRS. R. E. TERRY, 2105 Simpson Street, Dubuque, Iowa.

NORTH MISSISSIPPI—
Dean: MRS. W. R. McCORMACK, Corinth, Mississippi.

NORTH TEXAS—Bonham, Texas.....July 25-29
Dean: MRS. A. H. LOGAN, 1711 Second Avenue, Dallas, Texas.

NORTH-EAST OHIO—Bethesda, Ohio.....July 21-August 4
Dean: MRS. FRANK STOUDT, 341 North Broadway, Salem, Ohio.
Lakeside—Lakeside, Ohio.....July 17-22
Dean: MRS. H. J. THOMPSON, 17 Newton Street, Norwalk, Ohio.

NORTHERN NEW YORK—Aldersgate, Brantingham, New York..July 19-22
Dean: MRS. ALLAN T. DODGE, 61 West Oneida Street, Oswego, New York.

NORTHWEST INDIANA—Battle Ground, Indiana.....July 10-16
Dean: MRS. RAYMOND T. WISE, 1509 West 22d Street, Indianapolis 2, Indiana.

NORTHWEST IOWA—Methodist Camp Grounds, Spirit Lake, Iowa, June 28-July 1
Co-Deans: MRS. R. C. LAURENSON, 107 North Helen Street, Sioux City, Iowa.
MRS. ED ZEMAN, Bradgate, Iowa.

OHIO—Lakeside, Ohio.....July 24-29
Dean: MRS. H. M. BAKER, 2240 Eastbrook Drive, Toledo 12, Ohio.
Lancaster—Lancaster Camp Ground, Lancaster, Ohio.....July 18-22
Dean: MRS. RUSSELL BECK, 333 King Avenue, Columbus 1, Ohio.
Sabina—Sabina, Ohio.....July 10-15
Dean: MRS. C. BEERS, 3060 Portsmouth Avenue, Cincinnati, Ohio.

OREGON—Camp Magruder, Bar View, Oregon.....August 7-12
Dean: MRS. F. R. SANDERS, 5825 S. E. 44th Avenue, Portland 6, Oregon.

PACIFIC NORTHWEST—College of Puget Sound, Tacoma, Washington, July 31-August 5
Dean: MRS. H. C. CHRISTOPHER, 705 N. 84th Street, Seattle, Washington.

PENINSULA—Wesley Junior College, Dover, Delaware.....July 18-22
Dean: MRS. H. A. MENSER, 107 Northern Avenue, Wilmington, Delaware.

PHILADELPHIA—Pocono Plateau, Cresco, Pennsylvania.....July 9-16
Dean: MRS. D. CHESTER WARLOW, 105 West Greenwood Avenue, Lansdowne, Pennsylvania.

PITTSBURGH—Jumonville, Uniontown, Pennsylvania.....July 23-29
Dean: MRS. DAVID M. ENSELL, 1531 McFarland Road, Pittsburgh 16, Pennsylvania.

ROCK RIVER—Rockford College, Rockford, Illinois.....June 27-July 1
Dean: MRS. W. A. MARTH, 510 South Cherry Avenue, Freeport, Illinois.
Des Plaines Institute—Des Plaines Camp Grounds, Des Plaines, Illinois.....July 13-15
Dean: MRS. HOMER CHERRINGTON, 1725 Orrington Avenue, Evanston, Illinois.

SOUTH CAROLINA (Central Jurisdiction)—Mather Academy, Camden, South Carolina.....June 12-18
Dean: MRS. H. B. JONES, 354 Pearl Street, Darlington, South Carolina.

SOUTH CAROLINA—Columbia College, Columbia, South Carolina, June 6-10
Dean: MRS. W. E. DuRANT, Elliott, South Carolina

SOUTHERN ILLINOIS—McKendree College, Lebanon, Illinois..August 1-6
Dean: MRS. W. A. McCRACKEN, 110 South Spruce Street, Greenville, Illinois.

SOUTHWEST—Whites Memorial Church, Little Rock, Arkansas, May 27-28
Dean: MRS. H. E. CULLINS, 4304 West 17th Street, Little Rock, Arkansas.

SOUTHWEST TEXAS—Mt. Wesley, Kerrville, Texas.....August 15-19
Dean: REV. R. F. CURL, 235 West Woodlawn Avenue, San Antonio 1, Texas.

TENNESSEE—Beersheba Springs, Tennessee.....August 8-12
Dean: MRS. H. T. TIPPS, Springfield, Tennessee.

TEXAS—Country Campus, Texas.....August 29-September 2
Dean: REV. EUGENE SLATER, 1440 Harold, Houston 6, Texas.

TROY—Green Mountain Junior College, Poultney, Vermont.....July 26-29
Dean: MRS. SYDNEY SMITH, 6 Furman Place, Delmar, New York.

VIRGINIA—Randolph-Macon Woman's College, Lynchburg, Virginia, June 27-July 2
Dean: DR. ROSCOE WHITE, 312 Methodist Building, Richmond, Virginia.
Blackstone College, Blackstone, Virginia.....September 13-16
Dean: MRS. ROSCOE C. JOHNSON, 16 North Royal Avenue, Front Royal, Virginia.

WASHINGTON (Central Jurisdiction)—Falls Church, Virginia..July 11-16
Dean: MRS. LUCINDA MINER, 932 S. Street, N.W., Washington, D. C.

WEST TEXAS (Central Jurisdiction)—Sam Huston College, Austin, Texas.....August 15-19
Dean: MRS. W. L. SMITH, 2304 Colcord Avenue, Waco, Texas.

WEST VIRGINIA—Buckhannon College, Buckhannon, West Virginia, June 27-July 2
Dean: REV. LEONARD HOOVER, Monongahela, Pennsylvania.

WEST WISCONSIN—Lake Frontenac, Minnesota.....August 23-28
Dean: MRS. H. S. THOMPSON, 915 Second Avenue, Eau Claire, Wisconsin.

WISCONSIN—Milwaukee Downer College, Milwaukee, Wisconsin, July 17-21
Dean: MRS. ARTHUR W. HEPBURN, 171 Third Street, Fond du Lac, Wisconsin.

WYOMING—Windsor, New York.....August 21-62
Dean: MRS. C. G. BLAKE, 40 West Pettebone Street, Forty Fort, Pennsylvania.

Schools for Young Women and Girls—1949

CARRIE BARGE HOUSE PARTY—Lycoming Junior College, Williamsport, Pennsylvania.....July 3-10
Dean: MRS. FRANK AKE, Avis, Pennsylvania.

DETROIT CONFERENCE—Girls' World Fellowship Camp, Lake Huron, Jeddo, Michigan.....August 7-13
Dean: MISS OLIVE HADLEY, 11780 Ohio Street, Detroit, Michigan.

CAMP WESLEYAN—Silver Lake, New York.....July 10-16
Dean: MRS. DANA R. SCUTT, Cuba, New York.

HOUSE PARTY SCHOOL OF MISSIONS, Kansas City, Missouri.
Intermediates.....June 12-17
Seniors.....June 19-24
Dean: MRS. J. MELSON JONES, 2909 Angelique Street, St. Jospeh, Missouri.

CAMP WESLEYAN—Medicine Lake, Minnesota.....June 19-26
Dean: MRS. H. S. LYNDE, 312 Xerxes Avenue North, Minneapolis 5, Minnesota.

CAMP YO-PE-MI-CA—Epworth Forest, Indiana.....June 19-25
Dean: MRS. ERNEST LAWSHE, 117 Walnut Street, Tipton, Indiana.

ALDERSGATE GIRLS' FELLOWSHIP—Brantingham, New York, July 9-16
Dean: MRS. PAUL A. ROY, 1541 Kemble Street, Utica, New York.

3M CAMP—Battle Ground, Indiana.....July 10-16
Dean: MRS. B. E. KIRKPATRICK, Monticello, Indiana.

GIRLS' SCHOOL—Lakeside, Ohio.....July 17-23
Dean: MRS. E. K. BARSS, Damascus, Ohio.

CAMP INNABAH SCHOOL OF MISSIONS—Spring City, R.D., Pennsylvania.....June 25-July 2
Dean: MRS. WM. F. PRESS, 333 East Moreland Road, Willow Grove, Pennsylvania.

PITTSBURGH CONFERENCE—Jumonville, Pennsylvania.....July 2-9
Dean: MRS. H. R. LEWIS, 640 Beverly Road, Pittsburgh 16, Pennsylvania.

CAMP INSPIRATION—Camp Aurora, Walworth, Wisconsin....July 24-31
Dean: MRS E. A. ROBERTS, Sherwood Road, Des Plaines, Illinois.

METHODIST GIRLS' CAMP—Idyllwild Pines, California.....July 16-23
Dean: MRS. A. L. YOUNG, 1040 Avenue B, Redondo Beach, California.

CAMP WYOGIMISCA, Sky Lake, Windsor, New York.....July 10-17
Dean: MRS. WILTON J. DUBRICK, 158 Chemung Street, Waverly, New York.

NEW JERSEY CONFERENCE GIRLS' SCHOOL—R.D., Pemberton, New Jersey.....July 18-23
Dean: MRS. W. H. MATTHEWS, JR., 405 West Lake Avenue, Spring Lake, New Jersey.

PENINSULA CONFERENCE GIRLS' SCHOOL—Centreville, Maryland.....July 4-10
Dean: MRS. A. M. B. SNAPP, Perryville, Maryland.

Every Guild Member's Life—A Plan of God

By MARION LELA NORRIS

In the third quadrennium, the Wesleyan Service Guild is paying particular attention to the vocation of being a Christian, that "Every Guild member's life may be a plan of God." If there is an increasingly large number of gainfully employed women in the school rooms, the business marts, the industrial plants, the professional fields, the skilled trades, and the service agencies who are carrying into their daily jobs the Way of Christ, then the Guild will be in fact helping to bring about the new world of brotherhood.

The following, quoted from "Sense and Scene of Vocation," by William C. Finch, in the February, 1949, *motive*, gives a vital interpretation of a Christian vocation:

"What mankind, and especially those who call themselves Christians, needs is a new sense of vocation. There are vocations and there is a vocation. The vocation of the Christian is his calling to be a minister of God; his vocation may be any one of a thousand professions or skills. The individual who commits himself to the Christian cause makes an act of commitment and receives a call, a call to the Christian ministry or, more sharply put, to the ministry of being a Christian. It is a commitment that is total, demanding and imperative. It is a ministry that is inclusive, comprehensive and complete. It is a 'calling' which includes his vocation. As the total person is yielded in the act of commitment, so, too, is the gift or skill or aptitude by which the person best expresses his abilities and his total personality. His profession becomes a call of God, a ministry of God in *that profession.* His life becomes a part of the plan of God and he exposes his own wishes, desires, ambitions, and skills to the plan of God for his life.

"Does this mean that all who make this commitment must enter the formal church vocations of preacher, missionary, deaconess, etc.? By no means, but just the contrary. . . . . Every profession becomes Christian and every calling a vocation. If I am a doctor, I am then a Christian doctor, and I express my Christian commitment and Christian conviction in my profession. I serve Christ by my medical skill and knowledge. All that I do as a doctor is molded, shaped, and determined by my initial commitment. . . . . Actually the calling is twofold; the first is the initial call to the Christian way of life; the second is a call to a specific task as a Christian. . . . . A third factor enters immediately into the total scene; namely, the factor of God's will, his call to me in that particular situation, with my particular gifts, and his especial demands upon me as an individual. The sense of vocation becomes now no longer generalized, but personalized, and becomes an individual response to a personal call, which is imperative, searching, and divine. . . . .

"This means that my initial decision for Christ and my commitment to the Christian way become a continuing series of decisions, all of them conditioned by and stemming from my original choice. Having committed myself seriously to the Christian cause, I commit also my profession and the manner and method by which I express this profession. Then, and only then, does my profession cease to be a profession and become a calling. It becomes a calling as definite and as holy as the traditionally religious callings, for it is God's calling for me; it is his plan for my life, and what I do and how I live become in the deepest sense sacramental."

"One Thousand New Missionaries, Deaconesses, and other full-time Christian Workers by 1952."

This is one of the points in the Four Point Program of Advance for the local Woman's Society and the Wesleyan Service Guild.

Every need for workers in the Woman's Division of Christian Service in the United States and its dependencies, and in all the foreign countries, for missionary service can be met by some member of the Guild whose aim for her life is to find out God's plan for her.

At a conference Guild meeting one of the executive secretaries of the Woman's Division was the guest speaker. As always, she pointed out the tremendous needs of the field and the opportunities for missionary service. At the close, one of the Guild members approached her and said, "Could you use a nurse?" She sails soon for work as a health nurse in Cuba.

There is in Japan an ex-Guild president as a J-3. A former conference Guild secretary is a missionary in India. This coming summer fifty I-3's are to be sent to India. They will serve for a short period of three years and may serve for a longer time if they wish.

How many Guild members will be among the fifty I-3's?

How many Guild members will find their places among the 1,000 new missionaries, deaconesses, and other full-time Christian workers by 1952?

This new Wesleyan Service Guild Handbook is for the quadrennium. It may be secured by sending twenty-five cents to Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

Student Conferences

By DOROTHY NYLAND

EACH YEAR the officers of the Methodist Student Movement on the campus with the director of the Wesley Foundation or director of Religious Life on the church related campus attend a Regional Leadership Training Conference. The conference secretaries of Student Work of the Woman's Society of Christian Service are invited to attend these conferences this summer. The dates and places are as follows:

June 4-11: Lake Junaluska, North Carolina.

June 4-11: Southwestern, Winfield, Kansas.

June 11-18: Camp In-Na-Bah, Pennsylvania.

June 11-18: Epworth Forest, Indiana.

June 20-27: Barview, Oregon.

This would give the conference secretaries of Student Work of the Woman's Society of Christian Service an opportunity to meet the leaders of the Methodist Student Movement in their region, become familiar with the program and the way in which they may serve most effectively. The conference Woman's Society of Christian Service should plan to send their student secretary. It will pay dividends. Some of the local societies may want to invest in future leadership by helping with the expense of student delegates to these conferences. If we expect Christian leadership on the campus and in the church, we must provide the training in Christian leadership. These conferences provide this opportunity. Contact the student directors and ask what way you may help.

The national Methodist Student Conference, which is held once every four years, will be at Urbana, Illinois, December 27 to January 2. Plan now to help the student delegates attend, including foreign students in their delegation. This is one way of promoting missionary education for the world outreach of the church will be stressed at this conference.

Student and Youth Secretaries Co-operate

May is the month for the secretary of Student Work to become acquainted with the high-school seniors in the local church. Plan a party or dinner. Find out the plans for future of the seniors and help them in the choice of vocation, presenting the needs of the church and your concern for them when they go to college or away from home to work.

Encourage those who ought to go to college by presenting the Methodist Student Loan and Scholarship Fund. Write for a booklet from the Student Department, 150 Fifth Avenue, New York 11, N. Y.

If you know the young people in your church *before* they leave for college your friendship as secretary of Student Work will mean more to the student and to the church. You will have more influence in guiding them in Christian service. Look forward to the second Sunday in June as Methodist Student Day, co-operating with the pastor in making it a day of real significance in your church.

Methodist Youth Fund

By EMELINE F. CRANE

Youth's Main Emphasis in Missions Advance

METHODIST YOUTH for sometime have been sharing in the missionary enterprise through their contributions to the Methodist Youth Fund. The mission and other work related to the Methodist Youth Fund is of vital importance and needs continued and increased support. In the light of the above, the council of the National Conference of Methodist Youth, a representation of the Woman's Division of Christian Service, and the staff of the Youth Department in the General Board of Education voted that the Methodist Youth Fund would be youth's main emphasis in the missions phase of the Advance for Christ and His Church.

At the January, 1949, meeting of the Interboard Committee on Missionary Education this was accepted with this addition: "MYF groups, as such, should not be approached with nor take on specials." The entire statement included the goal that every member in every MYF contribute to the MY Fund.

In interpreting the above-stated action, it is recognized that youth, as a part of the church, will certainly assume their responsibilities in working toward and contributing to any "specials" taken on by the churches to which they belong.

Other points relative to giving in the missions phase of the Advance are:

Every member in every MYF contribute to World Service through the fourth Sunday offering and through general church benevolences.

Every MYF share in relieving the world's suffering by giving to relief through the MCOR.

These were also passed by the Interboard Committee on Missionary Education.

PROGRAM SUGGESTIONS FOR JUNE

By MRS. H. W. BLAND DETWILER

"Darkness Turns to Dawn in Africa"

Is the Theme for Our June *Rukwadzano*

I. INVITATIONS. (1) Will surely read "The Rukwadzano" of ——— Church, will meet at "place," "time," "date"! Are you curious? You will love this meeting! Please come *and bring a friend!* (2) A different question written on each invitation (*Program Material,** page 146). (3) Write briefly an interesting statement on Africa, then add "time," "place," "date." (4) Posters—every available advertising spot. (5) Post a large map of Africa in the vestibule of your church. On it paste the names of our Woman's Division areas, then "time," "place," "date."

II. ATMOSPHERE. (1) Hymn No. 8 in *The Methodist Hymnal*—wonderful atmosphere! No. 8, I say! Do you know it? Have the musicians play it as a prelude. (2) A reception line by all means! Use your own "like officers" for those in the African "Rukwadzano" (*Program Material,* page 147). Name tag them and have your Christian Social Relations and Local Church Activities at the head of the line. By all means choose two others to be "Mufundisi Tubbs" and "Mufundisi Rietz" (see page 147).

I quote from the minutes of the World Federation held at General Conference in Boston last spring. Miss Tubbs is speaking: "The women here call their organization 'Rukwadzano,' which means a union of Christian fellowship and under native leadership; with less and less help from the missionaries now, they are a 'great host of God.' Our emblem is a little candle embroidered on a piece of cloth and is pinned on the dresses of the women when they take their very strict vows of *membership* in the 'Rukwadzano.' They believe that God will give them light as they hold their revival meetings, care for the sick, carry wood for the dispensary, help the widows, clean the church, and support missionary projects."

III. WORSHIP AND PROGRAM. What an attractive meeting! What informing material! What perfectly beautiful personalities and ideals for us in the American unit to follow!

(1) Use suggestions for presenting program found in *Program Material,** page 145. The "Meditation," carefully planned, would be a perfect place to begin (*Worship Services,** page 19).

(2) The following suggestions were made by the Northeastern Jurisdiction School of Missions: "Worship Center—arranged with a pure white background. A spotlight is thrown on a map of Africa, with the four places of work marked by four stars. The picture of Christ and the open Bible are used. Program—a large map of Africa, covered with a dark veil, is in front of the room. The program opens with an "Information Please" program. Typed questions are read by women and answered by three experts. Leader raises the veil to give women a peek at Africa that will reveal wealth and beauty. The talks are given by talented women who have prepared the material as personal experiences. The one report, 'Two Visits in Central Congo,' is dramatized. Action—as a summary the leader gives the material in "Going Forward" (page 144). The pamphlet, *Wouldn't You Like to Go to Africa?** is given out and the women asked to read it and pass it on to some other women who did not attend."

(3) Look over Program A and Program B and choose the parts that best suit your group.

(4) As you study "A Report From the Rukwadzano" (*Program Material,** pages 146-147) and get a fresh perspective on the spiritual emphasis, you may want to use only this report and see if your own group checks up with such rich living! The report, "People are hungry for God," is probably one of the most vital statements in the program. (I once heard Dr. Vliet say, "So many people *do not know* they are spiritually hungry.") Here would be another excellent starting place for our worship—How may we help turn darkness into dawn more quickly in Africa? or "The King's business requireth haste!"

IV. FELLOWSHIP. (1) For June we ought to give attention to our *"special guests."* If they are not "in line" at the beginning, now would be a good time. (2) Give each one a piece of paper and a pencil, walk deliberately to the map of Africa, and take it from the wall —put it out of sight! Then ask every one to draw the map freehand and put in the locations of our own work! This will cause lots of fun for all nonartists as well as those who "can." Post the maps and give to either the *best* or the poorest, as you like, a subscription to THE METHODIST WOMAN or WORLD OUTLOOK. (3) Have the names of those listed on page 147 written on small cards or tiny maps of Africa. Give them to the women with their refreshments, so they may take this name home and add it to their Prayer List. (4) Refreshments may vary from a very simple cup of tea to a luncheon—using food often eaten in Africa! Close the entire program and fellowship by standing in silence and having the first and second paragraphs on page 146 told very quietly. "This is *our way* of keeping our *fellowship* and of testifying to the non-Christians that Jesus is our Saviour."

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

FINANCIAL CONFERENC

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSION

Henrietta Gibso

CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1948	Total Pledged 1948	Student	Youth	Children	Total on Appropriation 1948
Central:								
Atlanta	$ 956.68	$ 425.28	$ 1,381.96	$ 1,365.00	.....	$ 129.00	$ 11.33	$ 1,522.2
Central Alabama	699.38	37.00	736.38	950.00	.....	1.00	15.00	752.3
Central West	475.00	135.00	610.00	600.00	$20.85	8.00	9.75	648.6
Delaware	4,711.40	288.15	4,999.55	4,550.00	.....	362.00	32.37	5,393.9
East Tennessee	519.00	77.00	596.00	650.00	.....	62.00	19.00	677.0
Florida	.....	.....	.....	300.00	.....	.....	.....	.....
Lexington	3,250.45	800.00	4,050.45	4,050.00	.....	59.75	26.00	4,136.2
Louisiana	1,552.75	197.25	1,750.00	1,711.50	.....	9.50	.....	1,759.6
Mississippi	1,065.16	168.00	1,233.16	1,000.00	.....	34.87	3.00	1,271.0
North Carolina	1,108.27	53.00	1,161.27	1,068.00	.....	51.92	93.75	1,306.9
Savannah	367.36	10.00	377.36	375.00	8.00	.....	5.00	390.3
South Carolina	1,719.78	188.00	1,907.78	1,829.00	32.00	10.00	70.00	2,019.7
South Florida	275.00	10.00	285.00	275.00	.....	16.00	.....	301.0
Southwest	404.00	25.00	429.00	550.00	.....	1.00	6.00	436.0
Tennessee	604.76	26.40	631.16	1,100.00	.....	30.19	19.00	680.3
Texas	2,199.57	197.11	2,396.68	2,050.00	13.00	168.35	33.06	2,611.0
Upper Mississippi	242.75	36.00	278.75	402.00	5.82	15.00	2.50	302.0
Washington	4,224.14	787.81	5,011.95	5,000.00	.....	161.94	83.29	5,257.1
West Texas	876.17	175.00	1,051.17	1,100.00	.....	10.00	17.00	1,078.1
Total	25,251.62	3,636.00	28,887.62	28,925.50	79.67	1,130.52	446.05	30,543.8
North Central:								
Dakota	19,441.62	979.00	20,420.62	13,500.00	.....	788.42	113.89	21,322.9
Detroit	90,201.60	3,830.23	94,031.83	80,525.00	.....	4,314.91	624.86	98,971.6
Illinois	114,612.91	5,274.54	119,887.45	100,000.00	10.00	4,312.57	1,112.79	125,322.8
Indiana	74,220.62	5,981.47	80,202.09	66,000.00	.....	1,882.00	1,613.43	83,697.6
Iowa-Des Moines	73,742.75	3,260.55	77,003.30	61,000.00	.....	4,380.23	718.17	82,101.7
Michigan	61,391.86	3,471.74	64,863.60	59,000.00	.....	2,892.70	882.71	68,639.0
Minnesota	34,619.76	1,345.10	35,964.86	30,000.00	.....	635.18	293.61	36,893.6
North Dakota	16,524.96	461.75	16,986.71	9,775.00	.....	428.50	344.43	17,759.6
North Indiana	86,500.28	3,724.11	90,224.39	60,000.00	.....	4,432.50	1,695.67	96,352.5
North-East Ohio	152,039.09	7,439.28	159,478.37	130,000.00	.....	5,224.71	2,179.53	166,882.6
Northern Minnesota	34,149.72	3,152.50	37,302.22	30,000.00	.....	971.00	469.61	38,742.8
Northwest Indiana	88,705.94	1,576.43	40,282.37	34,018.00	.....	2,162.78	756.06	43,201.2
Northwest Iowa	42,738.24	1,856.12	44,594.36	30,300.00	.....	2,703.50	317.35	47,615.2
Ohio	183,315.00	9,663.70	192,978.70	168,500.00	.....	7,633.22	2,695.86	203,307.7
Rock River	116,156.28	6,970.64	123,126.92	93,431.00	.....	3,384.00	890.99	127,401.9
Southern Illinois	30,468.03	3,264.23	33,732.26	28,000.00	.....	3,114.23	568.44	37,414.9
Upper Iowa	46,697.52	1,274.55	47,972.07	36,000.00	.....	2,753.59	635.65	51,361.3
West Wisconsin	21,106.36	978.09	22,084.45	19,000.00	.....	612.33	105.59	22,802.3
Wisconsin	33,258.01	1,353.00	34,611.01	27,450.00	.....	851.49	259.21	35,721.7
Total	1,269,890.55	65,857.03	1,335,747.58	1,076,499.00	10.00	53,477.86	16,277.85	1,405,513.2
Northeastern:								
Baltimore	98,137.80	2,900.34	101,038.14	85,000.00	5.00	3,224.75	525.14	104,793.0
Central New York	43,746.11	1,289.61	45,035.72	39,000.00	219.97	1,327.12	280.00	46,862.8
Central Pennsylvania	42,004.88	870.70	42,875.53	40,000.00	.....	2,045.02	206.79	45,127.3
Erie	52,919.15	1,075.18	53,994.33	50,000.00	.....	1,341.27	636.68	55,972.2
Genesee	49,973.39	1,225.53	51,198.92	43,500.00	.....	430.36	197.14	51,826.4
Maine	7,653.38	100.00	7,753.38	7,000.00	.....	32.63	44.29	7,880.3
Newark	50,480.44	2,460.54	52,940.98	50,500.00	.....	631.77	282.00	53,854.7
New England	27,253.75	408.25	27,662.00	27,662.00	1.00	629.30	189.80	28,482.1
New England Southern	18,535.08	11.00	18,546.08	18,000.00	.....	643.86	14.78	19,204.7
New Hampshire	5,693.59	398.00	6,091.59	5,100.00	.....	71.72	53.66	6,216.9
New Jersey	40,242.84	1,123.70	41,366.54	37,810.00	.....	800.45	336.07	42,503.0
New York	31,177.22	2,418.18	33,595.40	30,000.00	20.00	283.67	113.81	34,012.8
New York East	44,594.63	2,731.36	47,325.99	41,450.00	.....	383.04	98.12	47,807.1
Northern New York	23,226.18	930.53	24,156.71	22,500.00	.....	504.77	117.69	24,779.1
Peninsula	31,704.10	159.62	31,863.72	27,000.00	.....	1,157.39	133.47	33,154.5
Philadelphia	65,248.50	3,744.59	68,993.09	61,500.00	5.00	2,093.95	627.31	71,719.3
Pittsburgh	92,045.96	1,326.54	93,372.50	77,000.00	.....	4,095.75	984.01	98,452.2
Troy	37,571.73	1,201.14	38,772.87	36,000.00	.....	544.83	56.17	39,373.8
West Virginia	100,390.39	5,634.61	106,025.00	91,000.00	72.27	6,369.14	539.41	113,005.8
Wyoming	37,569.63	803.01	38,372.64	36,000.00	.....	929.00	101.94	39,403.5
Puerto Rico Provisional	63.00	.....	63.00	.....	.....	.....	.....	63.0
Total	900,231.70	30,812.43	931,044.13	826,022.00	323.24	27,589.79	5,538.28	964,495.4
South Central:								
Central Kansas	93,599.94	6,812.11	100,412.05	80,000.00	.....	3,926.02	1,256.17	105,594.2
Central Texas	57,435.21	6,576.32	64,011.53	45,100.00	.....	2,083.32	168.61	66,263.4
East Oklahoma	33,449.86	2,663.96	36,113.82	28,500.00	.....	624.74	254.47	36,993.0
Indian Mission	565.79	.....	565.79	500.00	.....	.....	13.30	579.0
Kansas	56,082.15	3,723.20	59,805.35	50,000.00	.....	1,622.49	531.13	61,958.9
Little Rock	42,612.85	4,182.57	46,795.42	36,000.00	.....	1,494.26	175.93	48,465.6

EPORT FOR YEAR—1948

D CHURCH EXTENSION—THE METHODIST CHURCH

easurer

DIVISION OF TOTAL RECEIPTS

General ppropriations	Conference Work	Total on Appropriations 1948	Total on Appropriations 1947	Week of Prayer	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
1,522.29		$ 1,522.29	$ 1,544.20	$ 45.71	$ 269.72		$ 4.00		$ 1,841.72
752.38		752.38	653.22	8.00	37.10	5.00	2.25		804.73
648.60		648.60	460.00	96.63	64.00	$ 150.00	2.10		961.33
3,539.80	$ 1,854.12	5,393.92	5,130.46	181.75	300.32		12.00		5,887.99
677.00		677.00	701.00	60.00	20.00				757.00
			373.55				2.50		2.50
4,136.20		4,136.20	4,218.00		205.00	130.00	25.00		4,496.20
1,759.50		1,759.50	1,914.18	14.14	133.11		5.31		1,912.06
1,271.03		1,271.03	1,557.75	165.00	155.13				1,591.16
1,306.94		1,306.94	1,286.75	82.65	263.21		7.00		1,659.80
390.36		390.36	375.00	34.90	83.00				508.26
2,019.78		2,019.78	1,879.65	236.22	32.00		10.00		2,298.00
301.00		301.00	285.50	66.12	39.11	35.00	1.65		442.88
436.00		436.00	394.75	5.00	69.50		1.50		512.00
680.35		680.35	757.76		153.59	300.90	3.00		1,137.84
2,611.09		2,611.09	2,597.14	203.01	241.76	100.00	4.25		3,160.11
302.07		302.07	193.00	7.00	67.00		10.00		386.07
5,257.18		5,257.18	5,264.46	315.22	295.57		12.50		5,880.47
1,078.17		1,078.17	1,146.44	97.33	98.50	170.00	5.00		1,449.00
28,689.74	1,854.12	30,543.86	30,732.81	1,618.68	2,527.62	890.90	108.06		35,689.12
21,322.93		21,322.93	17,428.94	1,539.17	2,269.24		20.00	$ 35.50	25,186.84
94,621.60	4,850.00	98,971.60	90,406.56	3,418.18	7,334.29	1,736.25	79.60	160.00	111,699.92
108,222.81	17,100.00	125,322.81	119,696.95	4,698.67	10,690.90	1,821.83	88.78		142,622.99
80,163.52	3,534.00	83,697.52	85,397.89	3,672.45	4,315.17	2,938.42	64.40		94,687.96
77,521.70	4,580.00	82,101.70	83,795.37	4,148.69	4,442.00	9,506.45	96.00	500.00	100,794.84
62,509.01	6,130.00	68,639.01	66,727.03	3,393.03	5,808.54	4,640.00	65.78	15.00	82,561.36
36,893.65		36,893.65	35,807.55	1,539.68	6,034.88	1,733.47	36.53		46,238.21
17,759.64		17,759.64	16,099.30	1,216.12	1,289.50	372.50	10.13		20,647.89
90,352.56	6,000.00	96,352.56	90,003.72	4,384.14	6,035.40	1,423.34	62.64		108,258.08
141,642.61	25,240.00	166,882.61	151,509.13	5,980.01	8,832.09	5,105.09	115.00	300.00	187,214.80
38,742.83		38,742.83	38,367.14	1,504.85	1,946.70	445.50	40.00	210.00	42,889.88
43,201.21		43,201.21	40,848.57	1,709.10	2,676.06	625.00	45.37		48,256.74
44,777.52	2,837.69	47,615.21	44,905.16	3,121.55	5,845.92	691.65	41.02		57,315.35
182,541.14	20,766.64	203,307.78	168,513.48	7,114.60	19,240.14	14,997.70	150.00	558.35	245,368.57
120,752.77	6,649.14	127,401.91	112,673.59	2,848.48	5,665.23	4,605.67	80.12		140,601.41
35,414.93	2,000.00	37,414.93	34,970.25	3,164.00	5,080.34	2,398.13	25.00		48,082.40
50,961.31	400.00	51,361.31	44,779.82	2,848.00	5,606.28	1,467.35	80.00	245.00	61,607.94
21,244.06	1,558.31	22,802.37	24,101.42	1,179.25	1,907.27	1,345.91	27.45	10.00	27,272.25
35,721.71		35,721.71	34,504.69	1,769.35	1,667.10	240.00	38.61		39,436.77
1,304,367.51	101,145.78	1,405,513.29	1,300,536.56	59,249.32	106,687.05	56,094.26	1,166.43	2,033.85	1,630,744.20
94,118.09	10,674.94	104,793.03	95,088.89	5,602.77	6,127.20	9,796.01	68.68	10.00	126,397.69
46,137.91	724.90	46,862.81	42,877.57	1,528.23	1,507.40	1,178.30	40.00		51,116.74
38,978.38	6,148.96	45,127.34	44,784.55	1,586.67	2,938.22	738.36	50.62	285.18	50,726.39
50,972.28	5,000.00	55,972.28	51,828.69	2,494.91	8,274.94	1,737.80	42.50	10,551.61	79,074.04
50,093.06	1,733.36	51,826.42	50,033.44	1,796.49	2,843.26	4,221.64	38.23		60,726.04
7,380.30	500.00	7,880.30	7,195.20	449.36	222.61		11.36		8,563.63
48,829.75	5,025.00	53,854.75	52,560.28	1,703.77	995.41	2,048.00	40.00	250.00	58,891.93
21,147.16	7,334.94	28,482.10	26,210.37	516.62	2,334.83	5,706.37	25.87	10.00	37,075.79
16,404.72	2,800.00	19,204.72	17,931.59	550.38	491.75		15.00		20,261.85
6,216.97		6,216.97	5,654.74	160.62	215.50		8.00		6,601.09
38,003.06	4,500.00	42,503.06	40,114.28	1,253.82	1,364.90	1,527.00	41.49		46,690.27
34,012.88		34,012.88	31,338.72	1,037.36	1,291.86	240.00	28.34	2.25	36,612.69
45,257.15	2,550.00	47,807.15	43,431.93	2,131.63	3,258.79	15.00	35.00	50.00	53,297.57
24,779.17		24,779.17	23,624.70	1,273.47	808.21	105.90			26,966.75
27,558.62	5,595.96	33,154.58	32,085.40	1,417.72	2,126.00		44.22	20.00	36,762.52
60,186.00	11,533.35	71,719.35	69,849.59	2,980.02	4,145.08	3,635.23	53.78		82,533.46
82,770.29	15,681.97	98,452.26	93,514.59	3,918.39	6,829.61	3,452.32	54.46	3,079.24	115,786.28
39,373.87		39,373.87	38,786.94	1,071.73	939.52	731.47	65.00	245.00	42,426.59
108,605.82	9,400.00	113,005.82	95,809.30	11,190.03	11,946.43	1,520.00	74.25		137,736.53
34,603.25	4,800.33	39,403.58	41,033.27	1,084.22	2,045.48	614.63	40.00		43,187.91
63.00		63.00							63.00
870,491.73	94,003.71	964,495.44	903,754.04	43,748.21	60,707.00	37,268.03	776.80	14,503.28	1,121,498.76
103,833.91	1,760.33	105,594.24	102,279.61	5,100.90	8,771.55	1,669.50	71.88	13.16	121,221.23
66,263.46		66,263.46	49,635.89	6,729.11	6,927.43	1,034.96	26.62	25.00	81,006.58
36,993.03		36,993.03	35,154.08	3,870.43	2,620.30	312.50	22.89		43,819.15
579.09		579.09	697.48	276.58		65.00			920.67
55,794.81	6,164.16	61,958.97	54,796.52	2,507.30	3,518.64	470.50	53.86		68,509.27
48,215.61	250.00	48,465.61	40,565.79	3,331.61	2,514.31	534.92	26.03		54,872.48

FINANCIAL CONFERENCE

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIONS

Henrietta Gibson

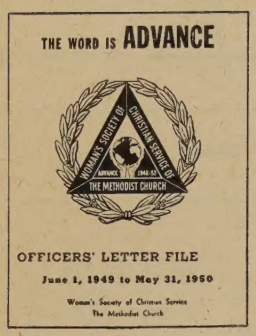
CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS

Jurisdiction	Adult	W. S. G.	Paid on Pledge 1948	Total Pledged 1948	Student	Youth	Children	Total on Appropriations 1948
South Central (Continued):								
Louisiana	$ 54,031.55	$ 5,664.38	$ 59,695.93	$ 50,000.00	.....	$2,558.34	$ 289.35	$ 62,543.62
Missouri	24,602.65	776.50	25,379.15	22,500.00	.....	654.53	136.54	26,170.22
Nebraska	67,013.58	4,172.30	71,185.88	68,000.00	$29.50	1,491.33	607.87	73,314.58
New Mexico	8,010.33	2,857.27	10,867.60	10,500.00	.....	380.69	87.30	11,335.59
North Arkansas	31,397.02	5,100.00	36,497.02	30,000.00	.....	615.05	85.02	37,197.09
North Texas	52,663.00	4,125.00	56,788.00	43,500.00	.....	1,400.00	197.50	58,385.50
Northwest Texas	40,785.85	3,496.21	44,282.06	31,500.00	1.00	2,797.19	245.91	47,326.16
St. Louis	40,358.93	4,291.14	44,650.07	37,000.00	5.00	618.86	306.29	45,580.22
Southwest Mexican	516.36	.....	516.36	500.00	.....	74.90	39.20	630.46
Southwest Missouri	43,308.88	4,242.33	47,551.21	37,000.00	.....	1,270.06	390.42	49,211.69
Southwest Texas	54,280.48	4,638.74	58,919.22	42,000.00	.....	4,066.17	299.20	63,284.59
Texas	80,747.15	7,730.85	88,478.00	59,000.00	.....	2,571.70	864.41	91,914.11
West Oklahoma	46,586.32	5,405.68	51,992.00	45,000.00	.....	2,158.01	297.68	54,447.69
Total	828,047.90	76,458.56	904,506.46	716,600.00	35.50	30,407.66	6,246.30	941,195.92
Southeastern:								
Alabama	53,549.38	4,362.75	57,912.13	48,000.00	.....	1,200.16	359.73	59,472.02
Cuba Mission	.....	.....	.....	.....	.....	.....	.....	.....
Florida	88,188.61	6,886.59	95,075.20	73,000.00	.....	4,604.88	285.00	99,965.08
Holston	47,782.27	7,891.68	55,673.95	52,500.00	.....	5,136.65	313.91	61,124.51
Kentucky	33,632.31	4,208.85	37,841.16	32,000.00	.....	1,330.44	251.20	39,422.80
Louisville	35,872.92	4,127.08	40,000.00	40,000.00	2.00	1,886.66	237.07	42,125.73
Memphis	40,559.26	6,895.85	47,455.11	42,000.00	.....	1,581.72	272.63	49,309.46
Mississippi	38,388.52	4,719.22	43,107.74	38,000.00	153.02	2,546.90	196.48	46,004.14
North Alabama	64,093.49	7,319.51	71,413.00	60,000.00	20.65	3,583.36	366.96	75,383.97
North Carolina	74,871.76	9,710.14	84,581.90	68,000.00	.....	3,746.91	606.35	88,935.16
North Georgia	66,137.43	14,992.88	81,130.31	70,000.00	.....	2,645.17	842.32	84,617.80
North Mississippi	30,349.14	3,738.85	34,087.99	29,000.00	.....	2,311.89	125.50	36,525.38
South Carolina	30,840.60	2,489.35	33,329.95	30,000.00	.....	1,244.57	216.97	34,791.49
South Georgia	72,872.87	8,078.20	80,951.07	67,500.00	.....	1,921.80	318.96	83,191.83
Tennessee	45,328.20	5,671.80	51,000.00	41,000.00	.....	1,416.24	245.46	52,661.70
Upper South Carolina	48,549.81	4,548.69	53,098.50	40,000.00	.....	2,134.23	215.21	55,447.94
Virginia	132,940.12	6,880.86	139,820.98	110,000.00	.....	7,613.23	290.32	147,724.53
Western North Carolina	81,173.98	10,937.58	92,111.56	75,000.00	.....	3,494.38	314.06	95,920.00
Total	985,130.67	113,459.88	1,098,590.55	916,000.00	175.67	48,399.19	5,458.13	1,152,623.54
Western:								
Alaska Mission	403.75	.....	403.75	400.00	.....	.....	.....	403.75
California	54,019.40	3,397.85	57,417.25	48,000.00	.....	464.39	257.44	58,139.08
Colorado	26,900.21	2,384.74	29,284.95	25,000.00	.....	241.51	448.29	29,974.75
Hawaii	1,125.74	121.50	1,247.24	.....	.....	149.76	.....	1,397.00
Idaho	11,005.14	499.00	11,504.14	8,000.00	.....	258.08	12.52	11,774.74
Latin American Provisional	100.00	.....	100.00	100.00	.....	.....	.....	100.00
Montana	10,438.49	849.24	11,287.73	8,000.00	.....	218.59	164.77	11,671.09
Oregon	27,585.85	1,219.35	28,805.20	20,000.00	.....	990.60	234.16	30,029.96
Pacific Northwest	42,335.80	2,169.58	44,505.38	33,615.00	.....	1,000.34	196.79	45,702.51
Southern California-Arizona	143,559.93	8,141.67	151,701.60	140,000.00	.....	3,284.37	1,192.42	156,178.39
Utah Mission	1,498.45	85.01	1,583.46	1,430.00	.....	121.64	8.50	1,713.60
Wyoming State	4,440.75	260.00	4,700.75	4,300.00	.....	60.75	62.00	4,823.50
Total	323,413.51	19,127.94	342,541.45	288,845.00	.....	6,790.03	2,576.89	351,908.37
Total from Conferences	4,331,965.95	309,351.84	4,641,317.79	3,852,891.50	624.08	167,795.05	36,543.50	4,846,280.42
Other Income for Appropriations:								
Deaconess Pensions	.....	.....	.....	.....	.....	.....	.....	.....
Enrolled Missionary Pension Fund	.....	.....	.....	.....	.....	.....	.....	.....
Missionary and Deaconess Temporary Disability Fund	.....	.....	.....	.....	.....	.....	.....	.....
Interest Income Allocated from Endowment and Restricted Funds	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous and Gifts for Appropriations	.....	.....	.....	.....	.....	.....	.....	.....
Student Fund	.....	.....	.....	.....	.....	.....	.....	.....
Youth Work	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total	$4,331,965.95	$309,351.84	$4,641,317.79	$3,852,891.50	$624.08	$167,795.05	$36,543.50	$4,846,280.42

DIVISION OF TOTAL RECEIPTS

General ›ropriations	Conference Work	Total on Appropriations 1948	Total on Appropriations 1947	Week of Prayer	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
62,543.62	.....	$ 62,543.62	$ 68,011.60	$ 6,657.17	$18,749.01	$ 5,543.96	$ 27.54	$ 15.00	$ 93,536.30
26,170.22	.....	26,170.22	25,806.24	2,993.57	3,391.02	2,228.93	26.20	.....	34,809.94
68,064.58	$ 5,250.00	73,314.58	73,792.22	4,360.94	8,831.05	3,635.00	74.90	50.00	90,266.47
11,335.59	.....	11,335.59	11,108.39	1,819.19	2,381.40	50.00	12.50	.....	15,598.68
36,947.09	250.00	37,197.09	29,455.38	4,242.93	4,714.00	925.51	24.35	.....	47,103.88
58,385.50	.....	58,385.50	47,748.19	8,509.33	3,674.07	1,585.00	31.40	.....	72,185.30
47,326.16	.....	47,326.16	45,322.64	8,123.08	7,426.87	1,874.55	23.96	30.00	64,804.62
45,580.22	.....	45,580.22	37,816.15	3,642.76	6,103.00	9,590.53	25.00	.....	64,941.51
630.46	.....	630.46	606.91	381.46	19.01	12.75	.....	.....	1,043.68
49,211.69	.....	49,211.69	44,026.11	4,613.76	4,318.73	887.00	31.06	.....	59,062.24
63,284.59	.....	63,284.59	56,564.93	8,208.26	11,856.47	787.30	33.50	.....	84,170.12
91,914.11	.....	91,914.11	79,715.75	9,539.87	13,825.31	600.00	42.89	.....	115,922.18
54,447.69	.....	54,447.69	49,107.53	5,662.71	5,640.34	1,889.56	34.70	50.00	67,725.00
927,521.43	13,674.49	941,195.92	852,211.41	90,570.96	115,282.51	33,697.47	589.28	183.16	1,181,519.30
59,472.02	.....	59,472.02	49,728.49	9,504.17	3,616.02	.....	27.83	75.00	72,695.04
.....	.....	.....	18.00	183.66	.....	59.37	.....	.....	243.03
99,965.08	.....	99,965.08	86,350.54	9,692.52	11,542.67	1,978.41	47.85	.....	123,226.53
61,124.51	.....	61,124.51	58,832.30	13,903.49	8,402.00	9,920.00	55.00	.....	93,405.00
39,422.80	.....	39,422.80	34,698.20	5,531.87	4,903.30	605.00	24.00	.....	50,486.97
42,125.73	.....	42,125.73	42,116.64	5,172.90	1,371.89	1,247.24	20.15	30.00	49,967.91
49,309.46	.....	49,309.46	45,117.52	10,000.00	4,954.16	100.00	28.67	10.00	64,402.29
46,004.14	.....	46,004.14	44,219.05	7,529.65	5,798.26	1,555.00	20.00	.....	60,907.05
75,383.97	.....	75,383.97	76,932.45	8,176.35	7,051.60	655.00	40.33	71.75	91,379.00
88,935.16	.....	88,935.16	89,224.52	9,999.40	9,700.89	2,417.75	57.00	.....	111,110.20
84,617.80	.....	84,617.80	79,476.75	8,611.12	11,126.18	5,474.10	250.00	100.00	110,179.20
36,525.38	.....	36,525.38	34,351.47	5,768.97	4,430.52	.....	19.38	.....	46,744.25
34,791.49	.....	34,791.49	35,392.54	4,898.73	4,389.39	2,269.60	26.96	240.00	46,616.17
83,191.83	.....	83,191.83	85,339.85	9,056.61	8,113.19	6,073.00	40.12	.....	106,474.75
45,419.89	7,241.81	52,661.70	46,702.83	5,986.22	3,256.22	4,629.42	30.81	.....	66,564.37
55,447.94	.....	55,447.94	50,819.55	7,850.26	5,391.56	3,976.55	28.29	10.00	72,704.60
147,724.53	.....	147,724.53	131,300.00	18,573.34	5,865.00	3,535.80	95.00	.....	175,793.67
95,920.00	.....	95,920.00	96,259.06	9,587.65	18,376.30	280.00	78.12	.....	124,242.07
1,145,381.73	7,241.81	1,152,623.54	1,086,879.76	150,026.91	118,289.15	44,776.24	889.51	536.75	1,467,142.10
403.75	.....	403.75	515.38	77.30	100.00	.....	1.00	.....	582.05
56,939.08	1,200.00	58,139.08	64,339.87	3,453.78	7,286.81	2,592.50	41.65	65.00	71,578.82
26,103.05	3,871.70	29,974.75	31,727.28	1,505.00	2,274.11	158.42	33.03	50.00	33,995.31
1,397.00	.....	1,397.00	1,565.26	141.58	.....	.....	.....	.....	1,538.58
11,774.74	.....	11,774.74	9,696.62	619.55	911.55	.....	8.61	.....	13,314.45
100.00	.....	100.00	55.00	.....	.....	.....	.....	.....	100.00
10,921.09	750.00	11,671.09	10,040.32	670.88	1,295.48	75.00	13.25	.....	13,725.70
29,029.97	999.99	30,029.96	26,870.87	1,490.71	2,083.18	67.20	20.00	.....	33,691.05
43,377.86	2,324.65	45,702.51	43,106.18	2,322.87	2,186.58	216.00	30.00	.....	50,457.96
126,478.39	29,700.00	156,178.39	150,885.47	6,400.00	14,676.34	14,687.79	76.00	.....	192,018.52
1,713.60	.....	1,713.60	1,756.74	132.97	317.65	.....	5.00	.....	2,169.22
4,823.50	.....	4,823.50	5,147.00	370.00	363.00	.....	.....	.....	5,556.50
313,062.03	38,846.34	351,908.37	345,705.99	17,184.64	31,494.70	17,796.91	228.54	115.00	418,728.16
4,589,514.17	256,766.25	4,846,280.42	4,519,820.57	362,398.72	434,988.03	190,523.81	3,758.62	17,372.04	5,855,321.64
52,240.36	.....	52,240.36	52,107.70	.....	.....	.....	.....	.....	52,240.36
486.55	.....	486.55	486.90	.....	.....	.....	.....	.....	486.55
2,640.00	.....	2,640.00	2,485.00	.....	.....	.....	.....	.....	2,640.00
14,618.70	.....	14,618.70	15,253.65	.....	.....	.....	.....	.....	14,618.70
7,999.05	.....	7,999.05	6,975.97	.....	.....	.....	.....	.....	7,999.05
1,127.04	.....	1,127.04	1,470.25	.....	.....	.....	.....	.....	1,127.04
47.75	.....	47.75	.....	.....	.....	.....	.....	.....	47.75
79,159.45	.....	79,159.45	78,779.47						
$4,668,673.62	$256,766.25	$4,925,439.87	$4,598,600.04	$362,398.72	$434,988.03	$190,523.81	$3,758.62	$17,372.04	$5,934,481.09

ORGANIZATIONAL MATERIALS


THE WORD IS ADVANCE
THE METHODIST CHURCH
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June 1, 1949 to May 31, 1950
Woman's Society of Christian Service
The Methodist Church

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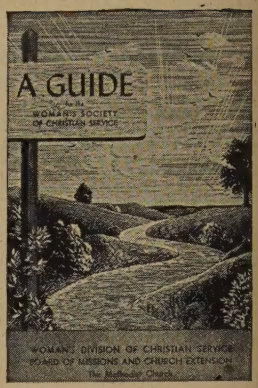

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